The background of the cover is a photograph of water with a dark blue and green color palette. The water's surface is covered in fine, concentric ripples that catch the light, creating a shimmering effect. The overall tone is serene and contemplative.

ANTHROPOSOPHICAL JOURNAL

Gerald Fluhrer

Anthroposophical Journal

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<https://archive.org/details/@glfluhrer>

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Introduction

The following is a portion of a specific type of journal that I keep that is expressive of my personal communion with what is spoken of herein. This is experienced by others in other ways: artistically, through enlightened experiences, by taking courageous actions, and so forth. The following is as an encouragement and acknowledgment of such communion one can find in others and a pointing to this possibility for those who might otherwise consider it an impossibility. The following includes a small portion of my booklet *A Personal Quest* and is the greater portion from which my *Anthroposophical Thoughts* were born.

*In all our life
In every experience
Being is present
Both as Our Self &
As the World.*

This indisputable fact provides us with endless opportunity for meditative practice in order that we might come to know ourselves and the world. Our intimacy in Being is further clarified through coming to a living relationship with the Christ whose countenance shines forth through the ever loyal Third Hierarchy who serve Christ, the Archai beings of our time—especially one who is known as Micha-el. Through this portal of Being we freely create ourselves anew while coming to know the infinite variety of being. Let us open ourselves to the experience of Being, raising ourselves to an experience of the Truth.

Ever again and again it is good for individuals to reassess their constituent being:

It is always easy to take the physical body for granted. But it is a most amazing contemplation, for this clearly points to a reality beyond itself, forming it with expressive personality. The very upright nature of our skeleton suggests a

reality transcending the bone. A reality that forms the bone. There, where most of the mineral substances we draw from the earth are found...really, it's not that much, just the *ash* of matter, and this matter leads us to the fact that we are also a column of water (liquid), and beyond that a gaseous form filled with warmth. That is, until death, when all returns back to the elements, the water, the gas, the coldness, all pointing to that which gives life, the ever formative growth that overcomes depravity with laughing levity. It is a life body which cannot be physically seen but is apparent to us who are alive! But our being is deeper still and we share with the animal realm the wakening to an inner life of feeling and impulsive desire, opening us experientially to the universal forces of the zodiac, the profound infinite depths of our being. And then we come upon the most spiritual constituent aspect of our being, showing itself in our coming to recognize our self as a truly unique expression, as an individual that comes to know himself, initiating herself, determining from out of himself the course that fulfills her vision of who I am.

What is thinking?

What you're reading involves thinking. What about you is reading this, is taking in the content of another thinking being? You are right to assume that I am not an alien species, but simply as you, a spiritual being, as when I reveal myself through writing, or by living within a physical organism, as when I rub my aching back and find myself wondering at my fading flexibility. What is

the present consciousness, who is actually the *captain of this ship*? Are we not an amazing conglomeration of thoughts, ideas, and other vibrations?

Yet...it is clear that out of the cacophony of possible sensations and blurred perceptions, that only thinking is capable of organizing and clarifying the underlying meaning of one's observed experience.

We are all thinking beings. Our whole social life revolves around expressing ourselves to one another in the most varied ways possible. No doubt, most of them remain unknown to our individual consciousness. However, we come upon understanding, the refining of our capacities and skills, as we are able to conceptually grasp our world.

Having a better idea about the nature of thought is advisable and likewise taking the time to clarify the conceptual totality that arises as thinking.

Let's make a list of ideas related to thinking: **Intelligence** — that which is internally speaking; **Imagination** — that which does the picturing; **Inspiration** — the enlightening, the experience of the in-pouring spirit; **Intuition** — uniting with the other's experience, knowing with certainty and without deliberation.

If we were to analyze thinking we would quickly come upon its uniqueness — being behind all ideas regarding *self* and *other*, *thing* and *other thing*. The observation and the intuition, the perceived and the conceived unite within thinking itself. Thinking brings forth a produced observation, or thought, and likewise the new thought one organically generates from that observation in thought.

The production of thought is what is important to focus upon. What is one producing but a primal force of being that is most ancient, having supported our subconscious existence for so many eons? The very underlying structure of thinking is its life generating clarity. It is the original sacrificial-being's offering to one, from out of Its potency, the ability to freely engender one's self by living within that Self in such a way that It allows you to experience yourself with another anew, including embracing the spiritual world and its innumerable inhabitants and influences.

By means of this primal force I engender myself within the divinity of my own being. A new spiritual consciousness begins to arise in me and through my thinking I come upon the ground of a new world.

As a beginning, one idea that arises is the that of the *trinity*, at least in mathematical terminology.

Zero being the true identity statement, the "I," in that zero times any number is again itself, zero.

From out of zero emerges the all, the one (everything and anything).
One times any number is that number.

Any number divided by zero is infinite. As in, 12 divided by 12 = 1/1;
12 divided by $\frac{1}{2}$ = 24; 12 divided by $\frac{1}{4}$ = 48, etc.; as the fraction approaches zero the resulting answer approaches infinity.

As another example, seeing the trinity in any given thing can go something like this:

1. No thing exists outside of its invisible origins, concept, or the idea of what it is as a separate thing. Only the I can grasp this. The spirit grasping itself. The *spirit* being the origin of all things (*zero*). 2. Now take any manifest thing which has been abstracted out of the whole of manifest things and hold it in your hand; let's take a straight stick, like a line segment of manifest reality. This is the *one*. 3. This one item is composed of an infinite number of correlations, linking it with the infinite remaining portions *outside* itself. Linking it to each and every thing in the way that a hologram, when split into parts, each part yet contains the whole holographic image. This infinite correlation, correspondence, is the third aspect of the trinity (*infinity*).

All mathematics arise out of the zero – one – infinite triune-relationship.

One has to conceive the connections between the three as an equilateral triangle. Geometry most exactly expresses mathematical conditions. For example:

We could take a point in space being the center of a sphere arising from nothing, then infinitely expanding. In this sense, the infinite can only be thought of as a limit, the goal toward ever expanding, but the infinite can transcend the process in time, as it were, being both the ever progressing and the infinite goal itself. Algebra generally has to end up making some type of compromise, as in, not allowing division by zero, in order to be able to function accurately in time. *Zero* and *infinity* exist outside of time while *one* expresses

itself through time.

Masculine Offspring Feminine

Father Son Holy Spirit

The Father and I are One in the Spirit

Rudolf Steiner in his *The Philosophy of Spiritual Activity [Freedom]* * places before us the self-evident experience that human cognition of reality lies within the dichotomy of Observation/perception and Intuition/thinking. Perception might be said to usually precede thought, as in, “what is that perception of mine?” The perception does not contain the idea, or concept that makes the perceived thing known, as in, “that is a *cup*.” But it is also possible to go the other way, that is, from the idea first and then to find the idea within that which is perceived. An example would be Phi: where $a > b$; $(a + b)/a = a/b = [(1 + \text{the square root of } 5)/2]$ ** and then our discovering Phi within the world, as in the sunflower swirl, the proportioned lengths of the human form, the sea shell’s curve, etc. This makes thinking the first known reality, in the sense of the perceived and conceived combined; the world and I, I and the world, the subject and the object, the perceived idea and that which produced the idea. And, if thought is real, then I who produce thought am real, and I produce

thought out of that which is real in me. In this way the world has brought it about that I am, and I bring about a new possible world.

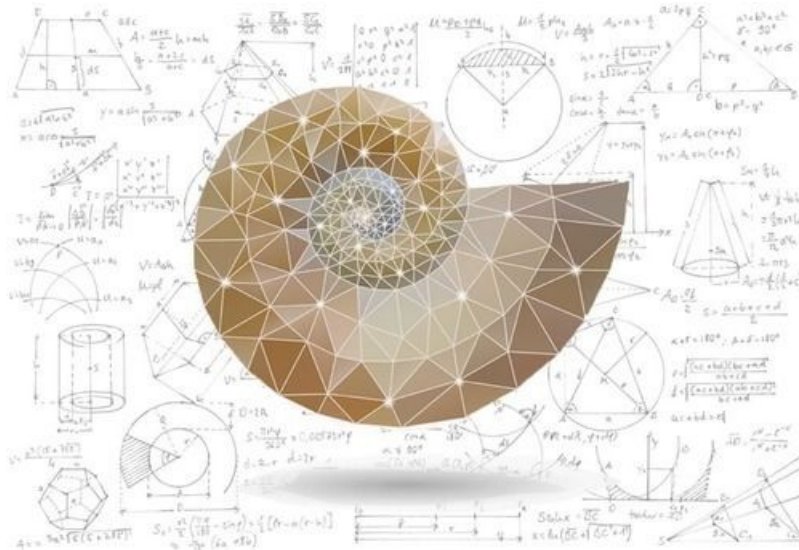
That which enables me to comprehend this is that divine essential force of our being that was impregnated some 2000 years ago in Jerusalem – the very spirit of individual freedom, wisdom, and love.

* Steiner, Rudolf, Ph.D. (Vienna). *The Philosophy Of Freedom: A Modern Philosophy Of Life Developed By Scientific Methods. Authorized Translation by Mrs. & Mrs. R. F. Alfred Hoernle. Edited by H. Collison. 1916; as well as, The Philosophy of Spiritual Activity [Freedom]. Poppelbaum version, 1949, The Rudolf Steiner Publishing Co., London.*

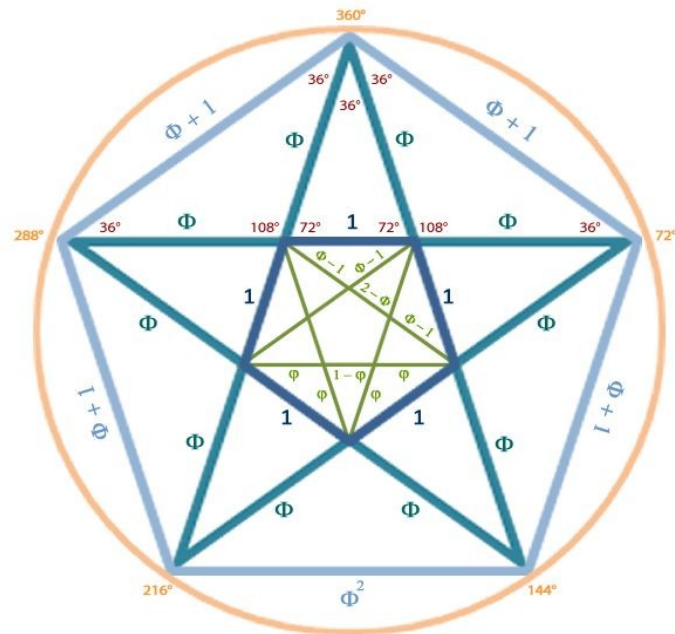
**

$$\begin{aligned}
 x^2 - x - 1 &= 0 \\
 x &= \frac{-(-1) \pm \sqrt{(-1)^2 - 4(1)(-1)}}{2(1)} \\
 x &= \frac{1 \pm \sqrt{5}}{2} \\
 x &= \frac{1 + \sqrt{5}}{2}, \frac{1 - \sqrt{5}}{2}
 \end{aligned}$$





Dimensions of the pentagram and pentagon with relation to Phi - Φ
 "The Golden Ratio"



$$\Phi^{-1} = \frac{\sqrt{5}-1}{2}$$

$$\Phi^{-1} = \Phi - 1$$

$$\Phi - 1 = \varphi$$

$$0.618...$$

$$\varphi$$

$$\Phi = \frac{\sqrt{5}+1}{2}$$

$$1.618...$$

$$\Phi^2 = \Phi + 1$$

$$2.618...$$

$$\Phi^2 = \frac{\sqrt{5}+3}{2}$$

You know of that writer's dilemma? Who is your audience; who are you writing for?

It is always safe to begin with at least one. In this way you can have a dialogue. You speaking with You – I with myself. Is this not real, this other I? Could it not be properly called the greater I? You speaking with your Self.

It is interesting that something so immediately intimate can in this day and age be denied. It is nevertheless true that these are things we must awaken to, and in this case, choose to awaken to. It takes time.

But the realization of the personal-self conversing with that within itself which is even more intimate than the personal-self, this *higher self*, is one that is based upon the experience of knowing the reality of thought. The higher self lives from the perspective of the personal self as those ideals which we long to strive for, to some degree achieve, and cherish as our truest expression of what can only rightly be called ourself. From the perspective of the higher self to the lower arises the question of compliance with the mission that I would have for myself.

Compliance? Certainly you can relate to the experience, let's say of trying to quit coffee, but quite frankly you find that to be a rather challenging thing to do. One aspect of myself, desiring something for myself, in order to further a higher cause. After all, does not the higher-self have a better vantage point

from which to see the way I should go? Am I willing to make the sacrifice? To die on the cross and become new?

And what would that *new* be, other than my own truest willing of my most cherished ideals, and finding them made manifest, even if in no other form than by this written word?

How do we bring this down to a practical day-to-day level? Is this coming together as One, similar to the poor whimpering-self who serves the new *higher self*, or is the lower-self discovering the higher within itself? Does not the idea of personally achieving the higher feed into the current Western Christian impulse, where the individual finds through his/her own effort a path toward higher attainments, understanding of the divine, ourself, initiation into the higher worlds of the spirit? In this regard, who has better presented practical work in this area than Rudolf Steiner in his written books: *The Philosophy of Spiritual Activity [Freedom]*; and *How is Knowledge of the Higher Worlds Attained?*; Chapter V of *An Outline of Occult Science: Cognition of the Higher Worlds – Initiation*,* and other places in Rudolf Steiner's body of work. There's plenty to pursue and to be done in our daily lives and in our interactions with one another, with our *free time*. It is challenging to consider and to perform.

What is your choice?

* Also known as *Esoteric Science* or *Occult Science*.

Let's look a little more at the *practice* of these truths, since it is all based upon our free thinking. We observe obvious physical restraints that are always present during our earthly life. We notice this dichotomy of the need for freedom within the realm of the absolutely bound! It is a progressive dream of the human spirit...to be slowly played out in time.

We likewise notice the dichotomy within ourselves of having to ever more clearly formulate our ideas — by increasing our well founded ideals — while attempting to keep the *beast* in line, who is always desiring to go off into innumerable possible modes of procrastination, avoiding thereby fully realizing one's truest self.

We, that is, all of us, are generally at the phase of becoming aware of our self, and then, how this leads us on to the awareness of our spiritual nature, our higher more ancient self.

Consider the following regarding structuring one's day: 1. Get a refreshing amount of sleep. 2. Develop morning and evening meditative practices, such as those recommended throughout Rudolf Steiner's work. 3. Read spiritual scientific research, anthroposophy, ancient as well as modern, religious works, and other seriously minded work that can be found throughout the world. 4.

Organize your day through practices such as those presented by Rudolf Steiner within his *Six Subsidiary Exercises* as related within his work *How is Knowledge of Higher Worlds Attained?* and elsewhere*.

* See Appendix

In everyday life there is the underlying assumption that I am and you are, and this is clearly demonstrated in something as simple as you're reading this statement. You and I not only exist as a spiritual reality (through our thoughts and current thinking), but likewise as a soulful one — the field from out of which arises our forces of will, our sensations and experiences, our feelings so alive and complex, as well as our experience of thinking, that which acts as the spiritual link, the essential intimacy of our soul with our spirit; and finally, our bodies: our physical body, our life-force body (as revealed by the corpse) and our astral body (as revealed by our waking up). Some ideas, to be properly experienced, require a certain amount of work or applied will in order to unravel and truly benefit from them. This is so that we might directly experience our self.

O Man Know Thyself!

The self is that portion that in some spheres is still denied. Certainly it is the youngest portion of our being, and yet that which we would keep most safe,

afraid we are to lose the image. And yet we must die to this in order to know our living creative self, that which is saved by our Savior, that we might come to newly be, truly achieved from out of our selves and the divinity living within our being. The human impulse toward freedom, individual expression, true ingenuity, and our quest to understand our world and our place within the world is that divine impulse initiated through the Mystery of Christ.

All of the productions of the self eventually fade into a nothingness, yet there is I who act now in my listening, understanding, and appreciating. It is this present activity where I find myself most real, and from where I attempt to address myself, my lower nature if you will, and attempt to bring it more into alignment with the higher realities that I am coming to know.

This is my individual quest, my own true work.

By what other means do I know, than to observe and discover the thoughtful basis for what I observe, from out of intuition's wakefully willed thinking? Generally, the conceptual aspect of an observation is not necessarily present when the observation is first made, and so the thing remains unknown until such time as the idea is present. Likewise, an idea may exist, yet needs some form of observation, perception, and manifestation in order to be known. What is peculiar to thinking itself and not to any other perceived thing, whether it be a feeling, an emotion, or impulse to action, etc., is that *thought* is able to be both

the active observer and the conceive-er of what is “seen.” The entire notion of the objective and the subjective, World and I, percept and concept finds its origin in thinking. In this wise a certainty regarding myself as a reality may arise in that I think and observe the fact that I think, producing a reality that precedes my own conscious being.

But this can likewise prove most frustrating, as myself as a reality only has validity in my present knowing, not in a past or cherished future identification. Because I can experience myself as being a reality I seek the relationship of myself to a real World, a scientific quest—a quest to know the truth regarding myself and the World. It is not a matter of separating one from the other, but in discovering myself in the world and the world in myself, our unity in being. Does this not offer a proper basis for beginning a quest? Would I even be willing to have a conversation with another who denied their own reality? Such then is the initial dilemma, whether an individual has, or not, experienced the reality of self, as in, *know your self*.

Let’s once again immerse ourselves within the experience of our own reality. Shakespeare’s famous *Hamlet* quote: *To be, or not to be...*, actually touches upon the whole dilemma. Either I will myself or something else wills what is not me. Perhaps we can recognize that it is always a mixture of the two? For who can say that they are fully their own willed ideal? Yet we can recognize this ideal living within ourselves, that is to have enough courage...*to thine own self be true*.

Here it is where we often find ourselves afraid to be honest, to be true to our self. What are we afraid of? What are we that to have this be fully expressed is so mortifying? Why was it necessary that Christ be crucified?

I am not the sacrificial force that has been so graciously provided, but I can wield this force in overcoming the Ahrimanic fear that Christ's triumph makes possible. The myth, the imagined hero, is not in vain, but a means for picturing the living reality of the divine I.

Let's take the time to more closely look at what we call the self, the I, as when we say, "I am." To what extent is myself as person, Gerald Fluhrer, my ego?

There are many layers to the self, and the greater self always lies further within, or is that *without*, as the essence of who I am. Gerald is but a character I play. Do I actually have a living sense of this? There are my habits which I would adjust, take up certain challenging practices to further develop myself, to work toward a higher ideal of what an individual can be. What does all of this mean? Certainly the *self* is a work in progress, not something complete, fixed, and done. The self is that which I have done and no longer exhibit, my current challenges, the lies I tell myself and others, the wrongs that I have committed, but likewise, I am the good I have done, my present challenges, my future goals, my heroes, the possible future. Is this not *all* my self?

One can understand the challenge involved in fulfilling the command to know one's self. It is difficult to see in the self the divine potential when in the past, before the advent of Christ in the flesh, it was true to renounce the self, for truly it was not then the way back *home*. The Buddha lead us most truly then. But now things have changed and we must grapple with our self and see in it the portal through which we renew the world and thereby our self. It is a matter of coming of age.

Anthroposophy is a willed activity by which a path to knowing about the cosmos and self is gained. Guidance is recommended throughout Rudolf Steiner's works but must be individually accepted and carried out: the practice of meditation, concentration, and contemplation, of determining a given action, a goal to achieve, and master. To be proper, this practice must remain between one's self and *those who have eyes to see*. The life that one thereby engenders must find its way to others as a seed awaiting a nurturing environment to take root. The reality and life of anthroposophy must find its way in this publicly secretive manner in order to express the authentic spirit of our time. The path can thereby be a lonely one, unless others equally committed align and share with each other the challenges mutually acknowledged as necessary. Perhaps one's work will be noticed as worthy, perhaps not. It lies in each one this *will* to proceed with what is right while bowing before those who grace us with love and light.

The whole point of working anthroposophically is to experience ourselves in the activity of producing ourselves, our ideals: through speaking, writing, and otherwise acting within our world.

In regard to *oligarchy*, it does not take much to make the observation that among the many there are the few who achieve much. This also can be seen economically, as in the rich get richer and the poor poorer, although the character of the latter should not be equated with the former, or the former with the latter, for these two are different streams. There are those few who generally are recognized by the many as having achieved greatness, as in, a master craftsman, musician, performer, scholar, writer, artist, etc., and of the other group we might list: the very wealthy, criminally adept, powerful, manipulative, cheats and liars, etc. A light and dark side, where great initiates reside with the spiritual hierarchies providing for an advancement in harmony with ancient divine intentions, and where self-serving vampires seek the life force to enslave in order to further their aims.

Has there not always been the king, the genius, the saint, the more capable ones? Has there not always existed the social need to meet with like-minded colleagues, to work together toward a common aim? Some of these social groups would end up being unknown and quite small, yet possibly very

powerful, capable, aware, and knowledgeable. There no doubt exists such a history, if it were to ever be written, for much of it is occulted.

This at least establishes the basis for the oligarchies, while leaving the current particulars unclear. We know that power and knowledge has been associated with powerful secret societies in the past, such as the Pythagoreans, Knights Templar, Rosicrucians, Masons, to name just a few that people may have heard of. Who are they today? Who are they that carry the torch, and who are they who control? As for myself, I must continue to wonder and observe, since the truth lies still hidden behind the veil. This speaks to the current need for each of us to better see into the spiritual, that the truth of such groups might become known, that we might appreciate them the better, or be alerted to their forceful intent.

Each of us forms an *oligarchy* within ourself and each of us must decide what our *oligarchy* will aspire to do.

What say you?

oligarchy | 'äli,gärkē, 'ōli- |

noun (pl. oligarchies)

a small group of people having control of a country, organization, or institution: *the ruling oligarchy of military men around the president.*

The term *oligarch* suggests that the one, or ones in control, are not generally known, only by a handful. Here is where the priestly order and the kingly order align. For the oligarch must be aware of the spiritual orders and is aware of the benefit of using proper procedures (rituals) when interacting with them. All of this draws us into the purely spiritual sphere, where a higher order of being rules, or is acknowledged as rightly superior, beneficent, or wise. There's a wide range of possibilities. Rudolf Steiner speaks of a range from Ahriman to Lucifer, and Christ, giving us a general picture of the hierarchical possibilities. It is difficult for some to accept that we are so intimately dependent upon these higher orders of being. When we speak of freedom, it is really over the level of our commitment to the one we choose to serve. It can then be found that the *oligarchy* lies within the already existing outer trappings of governance. And it is to them that we must look when asking about *who is running the show*? The problem for traditional scholars is that the evidence path disappears into the spiritual realms, where only those who have opened their eyes to such vision may follow and receive inspiration and direct guidance regarding their actions in the physical world. How do we awaken to such things and go beyond mere idea and belief to the experience of reality? It is each of our's own riddle.

Those who follow after Ahriman worship golden power, social and cold blooded mental control. The Asuras, who are found more in the Ahrimanic pole, wish to destroy humanity, while unfeeling Ahriman wants to corral us in order to feed off of our independent mental force. Lucifer is worshiped as the light bearer offering brilliance, magnificence, and escape into a spiritual bliss that is all of Lucifer's contriving. Christ, as the fullness of the sun who shines upon all, enables humans to find their own way and fulfill their heart's deepest

longings, in that Christ is the essence of humanity, our own ideal and highest potential.

In a simplistic way, this is the state of world affairs.

Whose *banner* do you serve?

These are the lessons we obtain from considering *oligarchy*.

Hello,

...

My wife mentioned that you found it difficult to know what the Mystery of Golgotha is. That is because it is not simple to understand and is why it is referred to as a Mystery. I have attempted to address this in some of my previous writings and in a journal that I keep. Hopefully the below can serve in some manner to help clarify your question that I too have spent much time considering, that is, how to get to the essential reality of being. Let me know what you think. Love and best to you,

Gerald

What is the Christ Mystery, or as Rudolf Steiner often stated it, *The Mystery of Golgotha*?

As Rudolf Steiner said, this mystery is young and has long yet to go in order to fully unfold; that is at least the case in these early years since its advent – that its meaning might yet be understood by the many:

It is an act of a being, a god, as it were, often described as the Logos (the Word or Meaning of God) from which all that was made is made, the innermost essence of our humanity, and that divine implanted force, which enables us to freely conceive ourselves anew, to initiate ourselves, to know freedom and the truly divine within us. What the Mystery of Christ offers must freely be taken up by the individual, seeking to establish a relationship that one knows as real – to feel the being of Christ. This, of course, unfolds gradually and you have to be patient.

What are our highest ideals, our personal hero, the one whom we aspire toward, our future state of being? We, as we are, may take up this force. Only we may do so, in that this power does not force itself upon us. In this sense it is a personal relationship, your being with It, but It is found in the innermost recesses of your self and the World about you. Such is the implication of true freedom: that I may take up my past, all that I have done, both for ill or good, and transform myself into my most deeply held ideal through the Mystery of Christ.

What is Christ's function?

Is there possibility before being? Without the gods would anything exist whereby a new creative impulse could arise? Without the god who sacrifices himself, entering human destiny, human potential, as the essence of that potential; how can there be authentic action?

Is there any possibility for free individual initiative? Does all this declare that freedom is a ruse, or is it clear that our free possibility arises from out of the being who offers herself up that freedom may exist within humanity; when we act freely, out of ourselves, do we not offer ourselves up to the world whole?

Life, arising out of the same, who in the beginning was with God. Man shall work out his own salvation through the divine sacrifice that makes possible that all humans might become Man.

Let the Spirit in Man be revealed. Have confidence in your origin, in yourself.

Let's go back now and touch the rock of being – no doubt something good to do from time to time.

This we agree is true of our being: whether we speak of electromagnetic forces, quantum physics, levels of consciousness, the spiritual world and all of its beings, we would still have to acknowledge that Observation and Intuition are

the root sources for our knowing reality. In other words, we need this firm basis in knowing in order to branch out, as it were, into other fields of knowing, this which comprises our experience. Let's be certain about these two terms.

Observation — This aspect of our being must be real, if there is going to be any reality for us at all, for anything that might be regarded as a *thing* must have form. That, in all its profundity is what observation brings to us. For the materialist that form must be physical, but for the genuine investigator the form is not so limited. The form comes to us through anything that might be regarded as a sense, being a form of reality. Rudolf Steiner speaks of the Twelve Senses of our physical being (touch, life, movement, balance, smell, taste, vision, warmth, hearing, language, concept, and ego), and also about other self-developed organs for sensing soul and spirit (chakras) through which further observations may pour. To observe is to see, hear, touch, feel, think, and on, and on, without any of the identifying information which recognizes whatever is observed as being algebraic, colorful, noisy, rough, etc. Such notions require that ideas are present, and what brings the stream of ideas to us but that which ideas are made of — thoughts formed through the organic stream of thinking. The reason is — that for us — the reality of Intuition must be coupled with that of Observation in order for reality to be fully present.

To characterize **Intuition** we must speak of the fount of thinking, where an immediacy in certainty is present right down to the very core of some observed thing's being. It is the highest conception and source for all that might be regarded as *the realm of thinking*. It is by thinking that the formed observation receives its content, which must include its meaning, and everything else we recognize as thinking: intellectualization, imagination — as in *a picture is worth a*

thousand words, inspiration – Aha! the mighty inpouring, and intuition, which is present as the essential core of thought within these classifications for *thinking*. It is by means of thinking that observation is recognized, and therefore, intuition is a reality that can perceive itself by means of itself and thereby allow a thinking being to know itself as real within that activity which conceives and defines all reality. One has to spend some time with what is involved in the *knowing mind* for all of this to become clear. To the extent that we're able to enter this ideal realm, then to that extent can we know a basis in ourselves that likewise can be known.

This epistemological basis for proceeding allows our very being to deeply take root in a new being, arising from that same ancient divinity, but now from out of our own newly initiated center of being, that which is – I.

KNOWING

Observation

Percept

Senses: color, sound, feeling,

“the 12 senses,” etc.

Form – lines, patterns, impressions

Intuition

Concept

Thinking: idea, logic, etc.

Content – logos, meaning,
idea

Generally we begin with the observation and this then leads to the intuition, “Oh!..what is that noise?” And then, a ‘whatever the name’, follows. Without the intuitive aspect no observed thing would come to mean anything to me. This can be a bit shocking, but in seeing, thinking must be present, the thought which allows for sight of the observation itself. Then what is this that freely moves through the portals of our physical world, of our soul and spirit? What word could one use to define, or describe that which precedes all conceptual clarity? The raw *stuff* of what is actually observed?

The linking of the two, observation and intuition, and by which the unifying consciousness is proven, lies within intuition itself, being the source for concepts, such as, observation and thinking, regarded in its fullest sense: intellect, imagination, inspiration, being three classifications for thinking in which intuition dwells.

Intuition alone may know itself within the conceptual realm, in that concepts, like subject and object, percept and concept, etc., originate within it. It is a reality that may observe itself and intuitively grasp itself simultaneously. It is from this basis of the creatively expressing I, that I may begin the process of realigning myself with the world whole from which I have sprung.

Epistemology | iˌpɪstəˈmäləjē |

noun Philosophy

[http://www.importanceofphilosophy.com/Epistemology_Main.html]

Epistemology is the study of our method of acquiring [knowledge](#). It answers the question, "How do we know?"

[<https://en.wikipedia.org/wiki/Epistemology>]

Epistemology ([ἐπιστήμη](#), [episteme](#)-knowledge, understanding; [λόγος](#), [logos](#)-study of) is the [branch](#) of [philosophy](#) concerned with the nature and scope of [knowledge](#)[1][2] and is also referred to as "theory of knowledge". Put concisely, it is the study of knowledge and justified belief. It questions what knowledge is and how it can be acquired, and the extent to which knowledge pertinent to any given subject or entity can be acquired. Much of the debate in this field has focused on the [philosophical analysis](#) of the nature of knowledge and how it relates to connected notions such as [truth](#), [belief](#), and [justification](#). The term "epistemology" was introduced by the Scottish philosopher [James Frederick Ferrier](#).^[3]

[https://en.wikipedia.org/wiki/Free_will]

Free will as "moral imagination"[[edit](#)] [Rudolf Steiner](#), who ... wrote The [Philosophy of Freedom](#), which focuses on the problem of free will. Steiner (1861–1925) initially divides this into the two aspects of freedom: freedom of thought and freedom of action. Steiner aims to

show that these two aspects of inner and outer freedom are integral to one another, and that true freedom is only achieved when they are united.

Today I conducted a quick check into the definition of epistemology. There are three options: “yes, I know”, one is only able to approach knowing, or one cannot know. When I look at the three (I know, I do not know, whatever — something in between), they initially strike me as all true depending upon the context and perspective one assumes. Nevertheless, the first one, “yes, I know ...”, also strikes me as the obviously most important one of the three to get clear about, as it opens the door to a completely new realm where knowing reveals its creative potential. It is only in knowing that freedom can live, the freedom that enables me to create myself, to initiate myself, to conceive myself. This stands as the pinnacle achievement for mankind and speaks to the divine potential within humanity. So, what is knowing?

From what has been said above, knowing brings together *observation* with *intuition*. Being clear about the distinction between observation and intuition is paramount. First of all, reality is both observation and intuition. Making distinctions is purely a thinking activity and all thinking activity springs from intuition. Whatever one might regard thinking as, or mental activity as being, intuition is the essence of this cognitive activity. It is in intuition that knowing first consciously emerges in that thinking is capable of observing itself. It is by thinking that all of reality is determined. *It is the first self-conscious reality, even before I am, and by which I come to know myself.*

That I can come to know this arises through the practice of intuitively observing, sometimes called intuitive thinking, but it naturally arises from conscientiously applying whatever one regards as thought, by willing your thoughts, being present in them, self-conscious; that in patiently applying this kind of thinking, it organically becomes the intuitive observation of oneself in the act of thinking and the experience of the divine that this activity brings. For true freedom of action springs from such sources, and I know myself anew, as my own self-willed creation, from out of the ancient divinity that makes this possible.

From such sources I take action.

The whole of philosophy, and it is a huge compilation, seems to distance itself from the significance of knowing itself and that from such knowing to freedom of action, free will, and the reality of love. Their position seems to be a form of denial, or a turning away from the very truths that will save all of us, even *those that might otherwise go down with the ship*.

Now that we've got that out of the way, we come to applying our self to ourself and to the world we live in. In a proper practice of life, where a self-determined form of discipline is brought forth, whereby an honest self-appreciation and evaluation of shortcomings, both in regards to what are my characteristics, but also my actions in the world, fully justify the need for self reflection.

One easy place to begin is to recognize the value of spending daily quiet time within yourself, contemplating, concentrating, inwardly feeling one's own deeper being, and the world we live in. Such times vary from reading scripture, considering great philosophical ideas, praying, saying mantras, ever more detailed descriptions within older religions (Hinduism, etc.), as well as the in depth presentation on this matter as presented by Rudolf Steiner in his *How is Knowledge of the Higher Worlds Attained?* and other written and recorded lecture material. How well do you find yourself performing this? This becomes a beginning by which to appreciate and challenge one's self and thereby gain greater self-knowledge, and a *can do* awareness in the world.

A practice as simple as this naturally leads to greater knowing. It is merely a matter of choosing to walk this path.

At some point we begin to feel the resistance, the drudgery, the work of walking the path of self-knowledge, the discipline. This is an inevitable condition, and to the extent that we are able to master the resistance, do we unfold our true divinely-originated self-conception. Great tools for knowing yourself lie in something as simple as Rudolf Steiner's truly disciplinary presentations on the *Six Subsidiary Exercises*, and the so called, *Days of the Week Exercises*.^{*} In its truest form this is a work which is solely your own, yet you would not think of taking such a path without proper guidance. The only other possible support might be from others who likewise freely choose to be

privately working on these exercises, and to meet together, in order to better understand the exercises, their effects, meaning, etc., and still, it is a matter of you, the individual doing what is asked, observing, developing greater inner strength, and so forth. And like any challenging task one must be patient, satisfied with the work itself, neither pushing oneself to achieve goals that you know you never will, and thereby alienating yourself from this path — or of course, not taking this path has always been an option. Your first consideration is that you regard this particular action, guidance and direction as valid for yourself (since you'll be the one willing the actions, walking the path) and then to proceed with the work itself. It can be daunting. Carry on...as there really is nothing else that you can do that might better affect your fellow beings.

*see Appendix

Proof of God

To develop a proof of God is to presuppose a lack of meaningful experience for what might otherwise be termed the *divine* and then to attempt to provide that irrevocable experience by means of thought. Thought, in its widest sense (thinking, ideas, concepts, imaginations, inspirations, intuitions) is a reality that can be observed and intuited — even as the concepts *observe* and *intuit** originate in thought. It is itself a reality by which anything else that might claim to be reality is confirmed. A self-engendering kingdom open only

to those capable of entering the conceptual realm. Certainly brain matter is not invited, but acts as a material support for this spiritual activity. It must be grasped that anything, imagined or otherwise experienced as being doubtlessly real, has as its basis that it is both observable and conceivable (of thought); either both are united simultaneously together, or one aspect of knowing a thing, whether to think of it or to observe it, precedes the other. Here we are taking hold of something quite tangible; and yet ideas live only in their own nature, free of material particles that would jam up the works. In other words, everything that rightly can be called thinking is of a spiritual nature, with intuition being the most rarefied and essential aspect of thought, followed by inspiration, then imagination, and on to linear intellectualizing – in other words, mental activity. And this activity is then applied to anything observed, whether of thinking itself, or of the nature of the world as brought to us through our senses, or of soul, or of spirit. Once we take up the significance of thinking in all that can be regarded as conscious experience, then we come upon the significance of what can be regarded initially as our-self – known as the one who thinks. I am the reality of thinking and the experience of the reality of the one who thinks. I am then of the same nature as this purely spiritual reality, a reality that has been long before my own inquiry into what being is. This *being* seemingly has no end, whether viewed from whatever might have been before one's own self-realization, to that which is more conscious than myself, of the world and of itself as a real living and thinking being. And as I can meet other human intelligences that I must regard as having a greater awareness of being than myself, so must I also acknowledge what is even greater than they, if in no other sense than to deeply marvel upon the great and significant ideas of nature, humanity, or of the cosmos, and realizing that in this ever greater wisdom there is a seemingly endless

progression in being.

The whole question of a proof of God can be a bit silly, other than to lead us to thoughts and experiences as the above are intended to evoke.

*Definitions are taken from a simple online search

intuit

tr.v. in tu it 'ed, in tu it 'ing, in tu its

To know or understand by intuition:

in•tu•i•tion (,In tu 'ɪʃ ən, -tyu-).

(Philosophy) *philosophy* immediate knowledge of a proposition or object such as Kant's account of our knowledge of sensible objects.

[intuit \(v.\)](#) ˈɪnjuːt

1776, "to tutor," from Latin *intuit-*, past participle stem of *intueri* (see [intuition](#)).

Meaning "to perceive directly without reasoning" is from 1840, in this sense perhaps a back-formation from *intuition*. Related: *Intuited*; *intuiting*.

n.

1. direct perception of truth, fact, etc., independent of any reasoning process; immediate apprehension.
2. a fact, truth, etc., perceived in this way.
3. a keen and quick insight.

4. the quality or ability of having such direct perception or quick insight.

[1400–50; late Middle English < Medieval Latin *intuitiō*, Late Latin: the act of gazing at, look]

in`tu•i'tion•al, *adj.*

in`t-u•i'tion•al•ly, *adv.*

Hello ...,

My apologies for the very long delay in writing. We've had a pretty busy summer: participating in the performing arts retreat, a conference M. attended supporting her practice (I took the opportunity to see S. since it was close to where she lives) and we'll be going to another anthroposophical conference at the end of this month in Portland...

...

M. mentioned that something you were reading about, the first of the subsidiary exercises, the one on concentrated thinking, or control of thinking, was a bit confusing; something like, if you're thinking about a *pencil* that you'd need to know all about how a pencil is manufactured, etc., or do research to find out.

The only thing that really matters is that you experience yourself thinking about a given thing or topic without having your mind

wander, such that you *wake up* in your thinking process and remember, “oh, I set myself the task to think only about *pencil* and what I’m currently thinking about is not doing that.” If you do not forget that you are presently experiencing yourself producing one thought after another where *pencil* is the theme – you can end up thinking about anything you want, as in, the relationship of pencil to homing pigeons, as differing means for communicating with other people, etc. It doesn’t matter what you really know about *pencil*, but that you experience the movement of your conscious thought around this subject and not fall asleep, as it were, to maintaining your concentration. It is an exercise, but an experiential one. It can be somewhat unpleasant, even in the way I’m finding doing stretches unpleasant, and yet recognizing their benefit...

I thought I might end with some notes I put together to help me prepare for a talk that I gave at the performing arts retreat. The actual talk was quite different but the below certainly expresses the theme that I spoke about to those who participated in the retreat. Hopefully it is intelligible and food for thought.

Until we meet again! My love and best to you,

Gerald

Preparing for ALT Conference July 30-August 3. Rough drafts for the talk, which it turned out had to be a spontaneous presentation while being translated into Spanish, therefore pauses. I was told it went well. The below can only reflect a portion of my preparation process.

Greetings: I am Gerald Fluhrer, my story, born, raised, young man, anthroposophy and Rudolf Steiner, Waldorf, what I want to focus upon today, Rudolf Steiner's *Philosophy of Freedom*:

Is it possible to know? The philosophy of epistemology.

It is debatable, whether one can know, or not, especially based upon the fact that there is a seeming infinitude that is currently unknown. But if it is possible to *know*, then Rudolf Steiner points out that we would be able to freely act based upon such knowing, even though it is always surrounded by a greater field of ignorance, or not knowing. This possibility is full of significance. We are beings able to create ourselves within the being of God, to conceive ourselves, initiate our actions, to know our-self as we endlessly shed our skin...can all of this be based within knowing actions? After all, it is possible to know that I do not know, and in that way know that I do know. It is possible to strive to act out of my own knowing in honesty and truth.

Observation and Intuition: How we know reality according to Rudolf Steiner. Thinking is both, in that I can think of something, say triangle, think more about it, realizing what is beyond the observable triangle within my mental process by defining it, realizing the Pythagorean relationship of a right triangle;

A-squared + B-squared = C-squared (hypotenuse), and so forth. Because reality is composed of both an observation and an intuition, it is also filled with feeling, love for the ideals found in thinking, such as freedom itself, truth, righteousness, as well as the strong impulse to think, to will our thinking, to be present in our thinking, to know that thinking is real: ancient, primal, divine, *logos*, full of meaning. I am real because I produce thought and what else but thought determines if something is real, or not, being itself the first known reality, that is, myself as a thinking being. I am capable of being unique, free, and truly able to fulfill my own ideal.

Rudolf Steiner identified this as arising from the Christ Impulse, offered at Golgotha when the blood infused into the earth. The saving grace...saving what? The possibility of freely creating myself within the divine essence that would make good my free possibility.

This saving grace is inherent within humanity, as the ideal of our self, our individuality, becoming our uniqueness via that sacrificial offering, that we might initiate, conceive, discover, and know our-self. Becoming *embryonic*, out of our own willed activity, beginning with our own willed thought, the presence of being active and experiencing the greater hierarchy of being, both within myself and within the world.

To be or not to be. To will myself out of myself or to will what is other than me. Freedom or slavery. Knowing or ignorance. It is not really a dichotomy, it's really not so black and white. We're both. But it is good to focus on knowing, because within it lies a unique possibility, of creating, reproducing myself anew in a true manner. As an *ideal*. Obviously, I am mostly ignorant, dark, but from

a pinprick of light their can arise an all-seeingness, from out of the tomb of my modern life, cut off from the living divinity – I can experience resurrection from out of those forces given me of Christ and be made new, from out of my own willed activity.

Here we must confront the darker self, the lower-self, the beast. How easy do we find that we are able to tame it? We are the beast, we are the divine ideal, our will united with our highest ideal brings forth the transformation.

The Being Process

To *know* includes being, for what else but reality is?

What being? Who is the first known?

I am must be the first known

For the knowing of anything else is based upon knowing I am.

This may seem simple enough.

Similarly, *reality*, to be known, must in some way be perceived/observed, while at the same time, or some other time, conceived of, thought, or intuited. The two must unite to bring us the known reality. Rudolf Steiner referred to this

duality as: observation and intuition, perception and conception, World and I. For me to know reality I must experience it and think about my experiences, which would include thinking itself. This burrows into my being, pointing to the most intimate reality.

For I am capable of experiencing that I will my thinking; I am aware of my thinking, aware that I am thinking my own thoughts, and what it is that I have thought about. It is the organic mental reality which creates out of itself the idea: of the observed, intuited, perceived, conceived, World, and I. The first known lies within thinking itself, for thinking has always been.

This meaning which underlies thinking was called in Greece the Logos, and later our culture referred to it as the Word, that which in the beginning brought forth the meaning and expression for all things, the divine essence, if you will, of our own being. It is that I am which precedes my becoming, even my own willing of that divine creative essence within me, that which initiates me into being what I am. This is the essence of the sacrificial offering of the divine toward the individual, that the individual might freely take up the task of conceiving herself, of willing himself to be the unique one we individually are. This freely offered divine sacrifice of being, allows that I might be, that I might freely conceive my own action and give to the World that which I am within the divine – for what greater do I have to offer the World than myself as I choose to be?

This *sacrificial reality* can be known as the Logos, the Word, the Christ who

enables us to produce the ancient intelligence, that which is of Himself, that we might be, *this saving grace* that I through Christ might find my true eternal state of being.

The challenge lies in the practice, the doing, the experience of thinking one's own thoughts, feeling one's own inner stirrings, willing one's actions, and how stubborn we can be regarding a willingness to align with our own freely determined intentions. We have to address our own insanity in order to embrace our sanity. But this will be done by those who align with that power which was even before I am.

Being present, actively present in one's thinking, feeling, and willing. The thinking activity acknowledging all that precedes it, is itself accessed by thinking. That *I am* which precedes my own is of the same essence as my own produced thought. I am one within the I Am of God; the Son of God. We are of the same essence, because what most deeply moves me to conceive my next action is that most beloved of my ideals, for in freedom, only I may direct myself, and I am that I Am within me — as I come to know myself through my own directed experience and offering of myself to the whole. In time I will come to know more regarding what I am and accordingly adjust my own freely determined goals. Here the individual becomes the greatest expression of the divine ideal through which the purely creative remedy for our times finds its expression.

The idea of the Christ serves to provide impulses which strengthen, heal, and assist us in aligning ourselves with that which makes us human. It must always remain aloof, bowing before our freedom to turn from Truth. This immediately becomes a way to see what is not true, that is, those who violate such a tenet. The Christ impulse guides us away from purely self seeking goals to ones which encompass the greater being that lives within ourselves as the holy divine I Am. That same conscious being that I am and you are. It is the knowing present reality declaring itself within the divine impulse coursing through time. In freedom, this being is born anew within you by means of yourself, as your own ideal, as your own expression. It is the idea of becoming yourself by realizing yourself within the divine being that is come that all mankind be free. Love permeates this expression of our own truest desire. Such is the enlivening power within the idea.

Where does an idea come from? What is the conceptual realm in which thinking resides? At the very core, are not all concepts alive, being thought by a living being, finding eventual expression as that being? Is not the Christ impulse that very idea in action, being the expression of His being through our freely willed activity?

It's all just an idea, as it were, until one truly lives within the experience of its reality and comes to know it intimately as one's Ideal.

The knowing present awareness within conscious mind activity characterizes the intuitive aspect of thinking, which can be inspirationally presented to one; it can likewise express itself pictorially, imaginatively (as when one attempts to understand an idea through the immediacy of how *a picture is worth a thousand words*, and then think of the thousands and thousands of words in *living pictures*); and finally, thinking can plod from one concept inwardly spoken to another — the inner dialogue — the in-telling voice of intelligence. This lays out a fourfold spectrum for that reality called *thinking*.

Perhaps *inspiration* has gotten a bit overlooked.

Inspiration comes in a moment and permanently remains, so it is quite an exceptional state. The ideas present within an inspiration speak of the immediacy and depth of the intuitive aspect of thinking, which an inspiration opens us up to. It is a most significant experience within what can be regarded as thinking, and which can initially appear as beyond all thinking, but this tends to be viewed more from the plodding intellectual side of thinking, especially when we then must also acknowledge brain-bound thinking (the materialistic mindset, what tends to make one dumb to the spirit, the very common mindset that one tends to experience today). But inspiration overcomes all of these to reveal the divinity found within the intuitions *that pour forth through her portal*. Opening one's self up to inspirations is best explored through the basic daily exercises and meditations. When we begin to

awaken to an anthroposophical life, we become aware of the value of the artistic mediums and how they tend to open us to what is inspirational.

In that thinking is the medium of consciousness, that is, self-consciousness, let us now take some time to clarify the self.

There is the self that might be thought of as “the story.” I was born on such a day, during such a month, of such a year, at such a location, etc. There is that within me (the story) *calling* me to develop myself, to be a better person, to learn something new. This self might be thought of as a higher self that lives through many lives, incarnations, in order to develop its self toward a divine ideal of self. This makes for a trinity within the self: 1. The lower self, the story, that which at times contends with, 2. The higher self, calling for greater discipline toward the truth, honesty, and love in its incarnating quest toward 3. The divine ideal shining bright and standing ever before one as the goal, the ultimate possibility of self expression.

This sense of self remains intact even if we are unable to embrace the spirit, by first acknowledging one’s story, the one telling the story, and what the teller desires the story to become in the future – the fact, the description, the realization.

There is more that can be said about the self from numerous standpoints.

Easter Morn

As I arise from the tomb on Easter morn

Rebirth resounds throughout my being

The Blessed One alive in me

And by such Grace

I step forth to be

That which I am

That which I will

Myself

To be

Do I not arise from that which is most myself?
How else could I be true to what I am,
To that which has always been and always is?

The blessed Guides of Christ do shine their light along the way.

May our will be strong and our feelings pure
As we come to know ourselves aright.
May the World be blessed by our proffered cure
While She continually bestows her nurturing light.

The following is taken from my working with the first exercise of Rudolf Steiner's *Six Subsidiary Exercises*.*

After considering the target idea for at least five minutes, draw the inner force generated from doing the exercise through the skull region, forward to back, through the brain and down the spinal column to about heart level, directing to these parts of ourselves this focused confident power.

A *symbol* is the manifestation of a higher order in form. It is not more primary than the concept, that which allows us to access symbolic reality. Any perceived thing can be a symbol. It is only by means of symbols that concepts are conveyed. Yet concepts are more primary, in that the meaning of a given thing, its *logos* reality is the spiritual essence derived from pure thought, the underlying idea of the perceived form of the logos, the symbol.

Symbol is similar to what is observed and the Concept to the meaning of what is observed. The symbol is expressive of a concept — that which underlies the symbol, that which the symbol points toward. The *concept of the concept* is that which precedes all thought, underlying all thought as its productive source, pointing to a realm beyond thought, from which thinking finds its being, its divine origin.

Here we find ourselves within the productive process of thinking, discovering the symbolic expressions of even higher forms of thoughtful beings, pointing to ever higher stages of reality, the essence of our being.

JOHN 1: 1-18 (RUDOLF STEINER'S TRANSLATION)**

In the beginning was the Word [Logos], and the Word was with God and the Word was a God.

The same was in the beginning with God. All things came into being through It and save through It was not anything made that was made.

In It was Life and Life was the Light of men. And the Light shone into the darkness but the darkness comprehended it not.

There was a man; he was sent from God, bearing the name John. The same came as a witness in order to bear witness of the Light that through him all might believe.

He was not the Light but was a witness of the Light.

For the true Light which lighteth every man should come into the world.

It was in the world and the world came into being through It, but the world knew It not.

It entered into individual men [that is, the ego-men]; but individual men received it not.

But they who received it could reveal themselves as Children of God.

They who trusted in His name were not born of the blood, nor of the will of the flesh, nor of the will of man – but of God.

And the Word was made flesh and dwelt among us and we have heard His teaching, the teaching of the once born Son of the father filled with Devotion and Truth.

John bare witness of Him and proclaimed clearly: He it was of whom I said:-- He will come after me, who was before me. For He is my forerunner.

For out of His fullness have we all received Grace upon Grace. For the law was given through Moses, but Grace and Truth came through Jesus Christ.

Hitherto hath no one beheld God with his eyes. The once-born Son, who was in the bosom of the Universal-Father, has become the leader in this beholding.

* See in the Appendix for more. Also, fully introduced in Rudolf Steiner's twelfth lecture of *At the Gates of Spiritual Science*.

**Rudolf Steiner's *The Gospel of St. John*, Translated by Maud B. Monges, Lecture IV, *The Raising of Lazarus*.

What does it mean that we acknowledge having to speak to ourselves regarding our shortcomings, as in, not accomplishing what we want ourselves to achieve?

Within the above statement we find a *higher self* (of the divine, most ideal) and a *lower self* (personal self), but there is likewise an *additional self* (the one who has been on this stage numerous times), who is a melding of the two and an evolving toward the ideal, beyond the personal lower self. These can be initially challenging aspects of 'I' to segregate in order that they might be experienced. There has to exist enthusiasm for such a project in order for real progress to unfold. As you, yourself, are the only one involved, this tends to make the doing all the more perplexing. But it is nevertheless true that the intimacy that is your Self runs very deep. So deep, as we have previously established, as to eventually enable your divine origins to manifestly greet thee — that divinity within your self, which was before your most ancient conception of self.

Their likewise lives in ourselves other mysteries, as when we speak of the bewitching of the spirit, the sacrifice and entombing of the spirit, and then the one who comes as the liberator, who recognizes the entrapped being's fate and performs the action that frees the lost soul. The beginning lies in seeing, hearing, spiritually observing. This in itself has a liberating effect, and

combined with the patience found in eventually knowing, enables one to take the action, to perform the deed that makes for a sacramental liberating affect—the graced spirit of higher ones who decide to sponsor your initiative.

A higher level of work lies in properly relating with the hierarchies above us. How do we speak to them, or regarding them? How do we know we are heard? Are we listening? Like any relationship, repetition in meeting, as in, *getting to know you*, and respecting each other's being carries one further.

Many of the mantric verses serve to guide you toward these higher ideals. Each step leads to the next and we find ourselves no longer alone.

Some of the early challenges involve recognizing within you the greater you, the more intimate, true, capable you, ever approaching the divine. In this case, we refer to the divine as the Christ impulse implanted within your being during the crucifixion and resurrection events. This impulse is indeed vast and great, beyond a proper comprehension, and is embodied within the Blood of Christ. These mysteries lie deep within yourself as the mystery of yourself. The challenge lies in being able to produce from out of your self what is your most common or immediate experience of self: your thoughts, ideals, realizations, feelings, loves, and willed actions, and to align these with the realization of your higher nature, that which lives in you by means of Christ. Herein lies submersion within your higher being, for all of your present talents lie within his treasury, as surely as the road to the divine city passes by her

estate. It cannot be that we submit ourselves, but that we will ourselves to fulfill our highest ideals, and to the extent that we find ourselves falling short, then with kind remonstrance we patiently guide our selves toward our being.

Are we able to be humble enough before our makers? Are we strong enough to seek their guidance and to love their communion? It all comes back to myself, to my doing.

How do we fully experience our Self? Certainly the Self would initially be experienced as a more intimate aspect of yourself. The higher lies within its more grosser outer forms until it may truly shine. The lesser self we think we know only too well, but this is not the case. Consider yourself: nearly 59, habitual actions and behaviors, physical shortcomings, struggling with addictions, an American, Californian, or is that Idahoan? How much of this can be called real? Even your name is fictitious in an attempt to encompass this greater you of many lives, which you are the most recent.

What is truly interesting is that a budding individuality is found within the lower nature, held in check by your own resistance, or otherwise you assert your truly unique being. The budding nature finds its gardener in you. Within your own struggle to control and directly produce your own thoughts, to be your feelings own gatekeeper, and the courageous actor in life; these must

come together to properly conceive the initiative that brings forth the living forces by which the budding nature flowers.

How can this higher budding nature preexist? Perhaps a better question is found in how the lesser nature is ever able to conceive of the higher, in that it is the last and most recent aspect of our individual being to arrive on the scene? We need to calmly realize that our Self is Itself a vast and divinely ordained reality which you are capable of expressing. The conundrum arises from myself in conflict with myself.

Perhaps it is preferred to think of this as a dissolving of the lower into the higher; but in terms of providing an opportunity for the ideal of self conception, self initiation, self realization, then this dross of our being provides the fuel for the fiery declaration of our new self made real.

This is why the way is long and hard — as the travails of birth.

Sometimes people come to themselves by speaking, or through writing, or through all forms of movement. Meditation becomes a direct means for furthering one's development. This development shows itself in outer life, although patience is needed for its manifestation. It is good that the lower seeks the higher and learns to regard the higher's pleas. This includes the need for the lower to be involved in transformative artistic experiences, say through

the performing arts, music, all forms of painting/drawing, molding, etc. Not all at once, of course, but freely, according to your self identified needs which you initiate from out the core of your being. The discipline lies between yourself and yourself, and without group support, where each is involved in the same discipline, one can find the way challenging. The practice is purely personal, yet working with others makes for greater efficacy. Of those around you who are involved in such a practice, let there always be your one. For in that respect, it is always true, each must take the step on their own. And each step reveals the next, which eventually reveals the steps of many near to you, striding forth to higher ground.

The practice takes on your own color because it is the quest to fulfill the ancient command: O Man, Know Thyself!

We have identified the three selves; the three in one. These are related to the thinking self, the feeling self, and the willing self, but this is also related to the lower self (you know, Gerald, lives in Idaho, the personal present one), the higher reincarnating one (the one that was before you were born and will continue to be long after you have died – if only you could remember your other lives – parts that you have played upon the great stage), and the true self (the ideal toward which you are ever striving). The three are always present in the one that you are now upon this world stage. Then who is speaking? – is not a reasonable question, other than to say – yourself!

The practice comes down to first establishing the proper relationship with yourself, that is, the three that are the one. This must be real, not some vain delusion. You're the one who has to experience the reality of your own being, anyone else simply doesn't count. Once you have found some relationship with yourself, it is only proper to associate with others of like mind. Of course, this is an ideal. You might meet another one in your life on a similar quest, but don't be surprised if you don't, and count yourself most fortunate if you actually become involved in a community of like minded people. You'll find the greater challenges emerge in group-working because everyone is initially based in their own free self-determination.

We can touch upon, for public consumption, some sense of the inner dialogue, the higher communion that is possible. But the actual experience of the higher working is purely an individual matter that evolves for you surely from out of your own doing by seeking.

Such is the challenging nature of the modern initiatory path.

My lower self, my Self, and the Divine Self toward whom I'm ever striving. My past, my present, and future manifestation. This is a way of speaking of my inner trinity, reality – myself. This is why the command: Know Thyself! is so fundamental. It immediately leads me beyond the sensory world into the spiritual world; the "I am" is not physical, except as I might come to realize

myself in the world. But even this realization is not a physical realization, but a spiritual one. This is why the self stands as that which is immediately torn asunder and denied as even existing, that is, for the worldly minded, the spirit is always the first doubted reality. But who can deny the spirit who have come to terms with their selves?

The first is the false self, then follows the fully remembered self – even through all the incarnations, and thirdly, the true self – the one ever deeper reality of self that is truly divine. There is that self which I strive to shed, overcome, and master – I being the one who is striving to obtain mastery over my “lower” self. Finally, there is that Self standing ever before me as my goal, my inspiration, my greatest desire and most authentic expression of that which I must work my way toward. Such genuine expression is challenging, as my first stumbling attempts prove to be failures, a falling short, etc. But here courage and patience must reign supreme so that I as the one who overcomes am able to achieve the inspirations I receive from higher divine sources. This brings us to the higher beings, without whom we would not be, or even be able to fulfill our deepest heartfelt destinies.

The **Angeloi** who individually guide us, the **Archangeloi** who guide groups of individuals, the **Archai** who oversee intentions carried over periods of times in given regions, the **Exusiai** who carry us through from one form to another as though we abode in their womb, the **Dynameis** who ever provide for our dynamic force in life, the **Kyriotetes** who weave all into purest wisdom, the **Thrones** who willed our being substance, the **Cherubim** who blend all into divine harmony, and the **Seraphim** who hold and radiate all in ever present love.

Establishing a true relationship, not only with one's self, but with these other beings is of paramount importance. This must become alive and communicative and must be experienced by myself as real – as real as I must regard myself and my fellow kind. Reality must interact with reality, the truth with the truth, and accomplished deed with present action. I can see that further development tends toward spiritual communities that I am destined to join, to be invited into, to humbly inquire of, to initiate. Here is where the question of my allegiance becomes supremely important. It does matter, after all, who it is that I choose to associate with. Rudolf Steiner follows a certain allegiance which might be described as under the time spirit of our age, Michael, sometimes referred to as the Countenance of Christ. And thus, may an anthroposophical working and alignment be characterized.

Let's look at what I might claim as my own. In many ways, I am somewhat still removed from my physical body, it is strange to me, yet we so obviously identify with it during our life within it. It contains us, we find there is a certain amount of pain, discomfort, lack of mobility and freedom. But within the physical there opens up many unique possibilities. One is opening us up to the conscious experience of our self. The physical body is derived from the all that is other than me: the mineral, the liquid, the gaseous, the fire. Yet, are not all these part of myself, or myself not part of them? Which of these owe myself to their existence, or is it not myself that owes itself to their existence? The underlying point is that all of my bodily members are given to me, not of myself achieved. But concerning I, then do I have a say. It is in my doing that

there I am, and doing nothing is not an option within the physical, etheric, and astral worlds. What I am penetrates into all of these worlds as only the spirit can. I experience physically, lovingly, and organically, passionately and profoundly, yet it is I who make of myself what I will from what I experience. For I am of the spirit, the Eternal One's sacrifice made real through my own individual conception of who I am and what I shall become. I initiate myself through the spirit of Christ, I become that which She has made sacrificially possible. The eternal creative force alive in me. *Not I, but Christ in me.*

A current recurring theme is *cognitive dissonance*, whether we're talking about: pollution, electromagnetic frequencies, Fukushima and the like, the level of political corruption (JFK, 911, the Boston Marathon, Sandy Hook, the war in Afghanistan, Iraq, ISIS, etc.), banking, pharmaceuticals, vaccines, history, NASA, genetically modified organisms, and on, and on. Each time that we find ourselves willing to open the door to one of these themes, we are confronted with deeper levels of cognitive dissonance, as when facing the so called Mandela effect, flat earth, the corona virus and...what's next?

There is a war in heaven over our hearts and minds. There is a leeching need to seize the vital forces of humanity by dark powers who treat us as some kind of resource that is to be seized. Our fight is to be aware, to dare to stare deeper into the chasm before us, while working upon ourselves in such a manner so as to develop wings whereby the chasm becomes a strengthening means for our higher development and ennoblement. This is what we are confronting. Forces

clashing that are far greater than ourselves. We must not think that we can overcome them, but that by giving ourselves over to higher development and fearlessly seeking to know the truth, we allow those righteous powers to work through us in such a manner that not only ourselves may transition smoothly over the abyss but likewise those who look up to us.

Carry on with your work. Be not afraid, for Maya beckons, but you are the real seeking your real home. It is come and the world is changing. Lift up your eyes and accept the grace of the hierarchies and maintain yourself upon the path of truth.

The journey must initially be a private and personal matter. One must address the self first of all, taking stock of one's needs, weaknesses, abilities. Who we are and what we are to become depends upon how well we address the above. Here the dialogue between myself and Myself must become a reality, likewise experiencing the communion of higher beings, who are clearly not myself, yet one with myself. How can we be sure of the distinction? It is an interesting question but one might just as well ask how one distinguishes between the self and another? There is no doubt that within spiritual experience the distinction can be trickier, but it does not mean that there does not exist a way to make the distinction, but that one must be patient, honest, and courageously able to meet one's self in order then to be able to distinguish between self and other. This requires more work and involves the so called meeting with the *Guardian of the Threshold*, who in fact is one's Self. It is in fully completing this encounter that

one is able to correctly assess the new reality. This is the critical matter. That to be a reliable spiritual investigator/reporter, one must patiently, humbly, and honestly address this encounter, or the question of how one distinguishes between one's self and another remains a valid inquiry.

Today we feel the strains of our world. The environmental pollution: radiation, (nuclear, electromagnetic, microwave,) tainted water, fluoride, fracking, chlorine, petroleum by products, gasoline, BPA & BPS, solvents, air, exhausts, geoengineering, nanobots, artificial intelligence; many of these are enormous topics in and of themselves. And there is all of the adulteration to food, medicines, entertainments, propaganda, government corruption, economic corruption, military threats, and the addictions: food, alcohol, heroin, speed, cannabis, coffee, the internet, smart devices, porn, social addictions (passive/aggressive, manipulative, etc.), ETC.

This partial list can seem daunting. How can one not fall into some of the above?

The world is a transitory reality, ever changing. We must maintain our focus upon what matters: coming to know ourselves, working upon ourselves, maintaining an open yet critical mind, learning to be attentive, caring, loving, and mindful of the Christ Being whose power is found in our free expression, our truest love. Death is also an ever present reality and our ability to die to what has been in order to allow what can be to be serves to bring our world to a better day. There are many awakening to the absurdities all around them and our need to move in a healthier, wiser, truer, and more compassionate

direction. Each of us takes that step alone until we find ourselves striding within a multitude.

Always maintain your peace and poise. Life is eternal and death is the proof of this divine fact.

A Divine Conception

Can we find a basis for agreement regarding our being?

Whether we speak of electromagnetic forces, quantum physics, levels of consciousness, the spiritual world and all its beings, we still have to come to understand that *Observation* and *Intuition* are presently our root sources for knowing reality. In other words, we need this firm basis in knowing in order to branch out, as it were, into other fields of knowing, this which comprises our experience. Let's be certain about these two terms.

Observation — This aspect of our being must be real if there is going to be any reality for us at all; for anything that might be regarded as a thing must have form. That, in all its profundity, is what observation brings to us. For the materialist that form must be physical, but for the genuine investigator, the form is not so limited. The form comes to us through anything that might be

regarded as a sense, being a portal into a *form of reality*. Rudolf Steiner speaks of the Twelve Senses of our physical being (touch, life, movement, balance, smell, taste, vision, warmth, hearing, language, concept, and ego), and also about other self-developed organs for sensing soul and spirit (chakras) by which further observations may pour. To observe is to see, hear, touch, feel, and on, and on, without any of the identifying information which recognizes whatever is observed as being *colorful, noisy, rough*, etc. Because such notions require ideas to be present. What brings the light-stream of ideas to us but that which ideas are made of, that is, thoughts formed through thinking's self-conscious production?

To define **Intuition** we must speak of the absolute and essential of thought, the *fount of thinking*, where an immediacy in certainty is present right down to the very core of some observed thing's being. It is the highest conception and source for all that might be regarded as the *realm of thought*. It is by thinking that the formed observation receives its content, which must include its meaning, and everything else we recognize as thinking: **intellectual** linear plodding, **imagination**, as in, a picture is worth a thousand words, **inspiration**, as when we have that Aha! and **intuition** which is present as the essential core in thought within all the above classifications.

In pure thinking we have not only observation, the perception of thought, but likewise, the underlying meaning of the perceived thought, as well as the thought that follows the originally produced mental concept/idea. For a human being, Intuition must be coupled with that of Observation and its numerous portals (senses), of which thinking itself is one, in order for reality to be fully present. In thinking we have both, observation and intuition, making

thinking the *first known reality*. It is by means of thinking that observation is recognized, and therefore intuitive thought is a reality that can perceive itself by means of itself, and thereby allow a thinking being to know itself as real — within that realm that conceives and defines all of reality.

One has to spend some time with what's involved in the *knowing mind* for all of this to become clear. To the extent that we're able to enter this ideal realm, and every healthy human being is certainly capable of doing so, then to that extent can we know a real basis for what is our self, and likewise, what is beyond ourself, and to eventually come to a knowing unification in cosmic being.

This is the end result of religion, art, and science but science must grow to freely apply its methodology to what is conceptual and spiritual if it is to continue as an important craft of history. This epistemological basis for proceeding allows one's very being to deeply take root in a new being, arising from that same ancient divinity; only now it reveals itself from out of our newly initiated center of being, that which is — I.

The question of two time-streams: the one going from the past, present, and future to the other moving from the future, present, and the past, would like addressing.

This requires a perspective of the human life cycle from birth to death and from death back to birth. As I come back toward birth from my life in the beyond, I bring with myself intentions to accomplish, people to interact with, perhaps

make amends with, those preexisting conditions of fate that are causal in the life to come. These future predestined events include my conscious participation, to the extent I am able. In my earthly life there is a preexisting knowledge of things to come, because I myself wrote them into my life. The past causes the future and the future becomes the present. In that this can be pictured linearly as in earth-life to death, instills in the life to come certain intentional meetings coming to birth, those intentions coming to meet me from out my earthly future, I can see all of this arising from the perspective of one stream of time alone. The one I'm most immediately familiar with is from the past, present, death stream, but the return stream after the spiritual existence will carry its impress throughout the life to come.

What is Anthroposophy?

The Physical Body which of itself has no ability to assume form because our form is expressive of a spiritual reality, the corpse begins to decay and eventually fully fades away, the material world is always ephemeral, changing, fading, etc., but relatively slowly, when compared to spiritual realities. **Etheric** – where living thinking resides, formative body, levity as compared to the downward seeking force, what we share with the plant kingdom, a deep-sleep comparative consciousness, as when we pass out, or experience deep-sleep (when the astral and I have departed), all things that die and grow have an Etheric. **Astral** – what we awaken within, all things that sleep and awake have an astral body, what we speak forth from, what contains the sentient soul,

intellectual soul, leading to consciousness/spiritual soul.

To Review:

Know: observe/intuit; thinking can be directly known through intuition, this is a source knowing of that which is the eternally divine within us, the Logos, and therefore the ability to create ourselves (Spirit Self); the force enabling this to occur is through the reverential holding of the Christ Being, overcoming habits, experiencing the enthusiasm of the higher life-force within (Life Spirit), deeper spiritual experiences, leading to Spirit Man, addressing the physical body. All of these spiritual aspects of myself reside in the I.

This does not fully address, *What is Anthroposophy?* But it does provide the beginning of a story that one might learn to expound upon within the spirit of its meaning.

Freely summarizing the second chapter of Rudolf Steiner's *Occult Science*.

From an anthroposophical perspective, the aspects of the human being that best express our seven basic nature, are: that we have a **physical body** whose nature is fully revealed to us at death, being brought back to the physical substances when it is released from our **life-body**, the second aspect of our being. The life-

body is revealed to us by our memory of the living human being, who grew up from a babe to an adult, overcoming the death forces that are ever calling for the physical body to return again to its original sources; and being that which we share with the plant kingdom. The mineral kingdom is related to our physical body, and the plant kingdom demonstrates that it too has a life-body that is capable of overcoming gravity by the power of levity, as in, our ability to stand up like a tree. The third member of our being demonstrates a new awakening, an awakening to the star filled world. For we do in fact awaken from our sleep and share this wakefulness with the animal kingdom. We experience this permanent part of our self, our soul, within the **astral-body** through which all of our senses pour. This soul nature has within it all emotional experiences that accompany our perceptions of the world. Within this *sentient* aspect of our being, a further awakening can arise, the experience of our thought nature. Our fourth aspect of being is that we *think*. The fact that you are reading this, this which is but dead symbolic forms, which nevertheless express the spirit underlying the author, a living feeling being who is aware of his own thoughts and therefore, aware of himself as a spiritual reality in that thought is a purely spiritual reality, and it is by means of thought that I am able to come upon **myself – my I**. The fifth member of my being is found when further recognizing the spiritual nature of my being, the **spirit-self**. It is coming to recognize that in the word before you, my individuality is revealed and recognized as legitimate from the basis of any other's individual being. One pure spirit reality meeting another. After all, am I not tangibly before you even though there is "nothing" but print there? By means of this aspect of my being, I am able to take my own development spiritually in hand. First, by realizing that the spiritual is, and myself as the *first* experience therein. I, as an individual, am able to take charge of my own thoughts, emotions, and actions

that arise therefrom. The sixth member of my being shows itself through the vitality found in communing with higher spiritual beings. Those who are so little known in our time, yet who were reverentially sought in ages not too far spent. The force that streams from these higher beings is of our true nature and nourishes our spirit through and through. This member Rudolf Steiner calls, **life-spirit**. This leads us to the final seventh member of our being, **spirit-man**, our self fully made real; having addressed not only my thoughts, emotions, and habits, but likewise the physical forces, to spiritualize my physical forces; no doubt, an ideal state that I may yet aspire somewhat toward. That it is not yet fully realized does not mean it is not itself real, for its reality is being expressed through my own actions to the extent I take up my life in all its various forms and aspects.

- 1 Physical Body
- 2 Life-Body (also called, Etheric-Body)
- 3 *Sentient Soul* connects with my inner being – **Astral Body**
- 4 **I** (arising from the *Intellectual Soul*)
- 5 *Consciousness Soul* and *Spirit Soul* leading to **Spirit-Self**
- 6 Life-Spirit
- 7 Spirit-Man*

*Some refer to this as Spirit-Body (as the transformed physical body) but I see this as being that and much more, a more full experience of the term Man (male

and female He created man).** All of that which is most real is found in man transformed in Spirit-Man.

****Genesis 5:2**

[Bearer Study Bible](#)

Male and female He created them, and He blessed them. And in the day they were created, He called them "man."

[New American Standard 1977](#)

He created them male and female, and He blessed them and named them Man in the day when they were created.

[Young's Literal Translation](#)

a male and a female He hath prepared them, and He blessed them, and ethical their name Man, in the day of their being prepared.

What lies within a lineage? Can we speak of a lineage of masters?: Rudolf Steiner, Christian Rosenkreutz, Archangel Michael, The Christ (Jesus). Anthroposophy carries a unique expression, Christ infused, life giving, enlightening, and providing clarity for one's self-determined destiny. I freely act out of my own integrity inspired by those who accompany me and who guide my steps within this unique anthroposophical world view. Am I just indoctrinating myself or is it not the same as when we come to freely associate with one another, finding

those whom we can admire and align ourselves with? Our relationships run deep. The higher the being, the deeper the soul's intimacy.

Even thoughts such as these serve to align the mind with the vitalizing influences to be found in anthroposophy. Like all good meditative topics, it affects our overall development for times to come, meditatively influencing one's own future development but also that of the world.

Each of us must find their way to conversing with their Self. For some this will be something like speaking with God. Certainly, one would hope there would exist the reverential acknowledgment of that which is older, wiser, and more beneficent than your personal self. We also want to develop the ability to differentiate between another being and our self, while acknowledging the reality of higher beings, those who have gone before ourselves through the various stages of developing consciousness, such as, *human consciousness*. Within ourselves there opens up a vast cosmos of being. It should be obvious that an important ability for orienting one's self within this cosmos is the ability to distinguish between myself and another. It seems it would be a simple achievement but it is not. How often do we do things that we do not understand why we do them, or feel strong passions when there does not exist some observable reason for having them, or have had thoughts that do not arise from our own doing, but whose? Where do they come from? How much is it I

who is doing, feeling, and thinking, and how much is coming from other sources than my own? How do I separate out the distinction between the two? The challenge becomes more apparent and complex, but likewise essential, if I am to be able to clearly interact in the realms of soul and spirit as a unique individual.

A lot of this involves making an idea my own. After all, who creates an idea, or if somehow you, or I, are able to initially produce a new concept, doesn't it immediately then belong to all thinking beings who are able to access the idea? How much that I do is because of my family, culture, heroes, ideas given to me by others? What does it mean for me to make an idea my own ideal, where it becomes something unique through me? Am I not touching upon the reality of myself and beginning to discover the cognitive experience of myself, and thereby begin to experience the real distinction between myself and another?

There is much more about this to discuss.

When thinking is discussed here it is almost always referring to consciously produced thought. After all, we know that we experience the *radio mind*, where even one's favorite music never stops playing, or a reoccurring thought loop about someone you hate or love, and so on. In every sort of serious practice this aspect of our mind must show itself be to be under the control of the *lord of the house*, as it were, and be stilled on command. This can take some time to

achieve. Once this is the case, the mind is still, then thoughts will yet come to you, from others, or from *thought space*. These thoughts are generally of greater significance than those pertaining to my personal being that bubble up, as it were, from out of the substance of my being. These greater thoughts carry us toward divine intentions, which have their own symbolic presentations and meanings; these living ideals. The point is that they are not necessarily looping around in my mind. They might *fall* into that condition but their origins do not derive from the bodily nature. Self-produced thoughts do not arise from the bodily nature, as self-produced thoughts are of a purely spiritual nature and fully under my control. The thoughts of the radio mind and other earth bound thoughts cannot rightly be my own produced thoughts. The produced thoughts arise from our I and are more in the nature of transmitted versus received. The greater part of our mind is received/given. The whole point of these entries is to explore the significance and reality of experiencing the production of one's own thoughts.

April Showers

It is at first a strange journey
Seemingly only your own
But then your own begin to arise

At times we see our plight
And begin to quietly suffer

Such is our day to day
Until we say
In a new way
In our own way

Be that as it may
Today

We speak of a group. This could be a family, certain friends, like minded, or similar goals. They might meet regularly, or live together. How an

anthroposophical group is formed is similar to asking who should be your spouse and offspring. The inner readiness to begin meeting must arise along with ripening outer circumstances. Forming a group prematurely, forcefully, is more harmful than patiently waiting for the possibilities to emerge and a group to begin. Yes, it must begin by letting your intentions be known, but not in the way of an advertisement, but so that others also interested in further developing our social needs, the science of group formation and how groups might come together and actively engage the world, might become known.

My Self

Who is the captain of this ship?

Who is the courageous actor?

The one who faces the terror, shaking.

One must take themselves up and forge ahead toward the present

I cannot deny myself

What I have done, am doing, my deepest longings and future deeds.

These are the one I am.

Even as I am

Myself

The question of whether we are free in our thoughts, feelings, and actions, or whether we are bound by necessity to think, feel, and act in such and such a manner is a deep turning point question for the human soul who begins to consider it. Certainly, it generally appears that we are free in our thinking, even as our feelings freely arise within us, and the actions we take are freely our own. Even though it is relatively easy to demonstrate that something other than our *purest self* is present in our thinking, feeling, and doing it does not mean that this longing within our heart, to someday truly be the master of our own thoughts, feelings, and actions is not genuine, because right now we are unable to demonstrate such mastery.

As I look to this ideal, one that can be regarded as presently unattainable, ever before me *shining* as the light that guides one on one's own path; yet it is also true that the divine action is also the present striving toward that goal. Here the correspondence between the center of a sphere and the furthest peripheral space coincide with the ever-shining Divine Goal within the present knowing, free-willed agent who loves his own action and does the action that she loves. The free agent who is I, the *ethical individualist*.

The ethical individualist is the divine actor, acting freely and truly out of the self, out of one's own intuitions, calling upon only themselves in regards to what they should do, feel, and think. This brings about the radical transformation where in actual freedom I conceive myself, initiate my own being from out the divine implanted reality within my dearest essence.

Rudolf Steiner speaks of our I as being the least mature of the four outwardly appearing earthly members (physical, etheric, astral, ego) of our being. The I is young enough to be regarded by some as a nonexistent thing. “It’s a cultural construct...an utter illusion.” This is why we can regard ourselves as a multiplicity of selves: a lower self, a higher self, and something(s) in between. The I is an unreliable psychotic entity. Yet, being young, traumatized, and not yet properly developed does not suggest that my I is unreal but in need of caring, maturing and development based upon a deeper understanding. The I is not to be disposed of but to be courageously embraced as one’s individuality in everything thought, felt, and achieved.

This is plenty enough a task; to begin by understanding our threefold nature, as spoken of before, and allowing something as simple as ourselves – which we intend to overcome and eventually master – from out of our current endeavor, based in our conscious experience, inspired by our highest ideals guiding us to yet deeper aspects of our being.

Perhaps we should begin by looking more closely at our past, our present, and our future.

My Biography, my story, demonstrates a character that I know to be my part in the Great Play. The etheric-body holds in detail this panoramic story of my life.

If we remain committed to knowing our own story, we come upon the life in the spirit that was before this birth, and other characters we have formerly played, but likewise we come upon our future dreams, ambitions and goals, measuring by means of our level of commitment what levels of our deepest desires are possible. My own story could initially be this journal, but my journal must remain free to go where it desires and express those insights I discover along the way. And those insights are best supplied by making of my body a vessel receiving the in-pouring grace of higher beings, awaiting our proffered opportunity. Such is one aspect of meditation.

Meditation serves our body, soul, and spirit, providing us with the bread of life, a kind of nutrition. *One can lead a horse to water...*

There is this desire to specifically know who are the powerful people, those who direct outcomes, both for ill or good, although such a simplistic polarity hardly addresses the reality. The positive spiritual hierarchy has often been given, namely: angels, archangels, archai, exusiai, dynameis, kyriotetes, thrones, cherubim, seraphim. In *Occult Science* Rudolf Steiner points out how within these hierarchies one finds “retarded” beings within each hierarchical-strata, and likewise, great and accomplished ones. Then we must think of those directing humanity in the direction divinity intends, and those who serve some other purpose. Their intentions are very ancient, though not as ancient as our divine origins. These “evil” ones are organized, and they have their factions and the goals they seek to fulfill.

Let's look for a moment at current events. To take as an example, the role-out of the Fifth Generation and beyond of WiFi transmission for modern and futuristic wireless computer devices, linking to one another throughout the cyber web and being implanted into practically every separate thing, certainly those that are manufactured, RFD chipped, etc. This entire neurological-like organization is coming to being all at once all over the world. It brings each of us into its sphere making all of us to some extent *transhumanists*. We who are aligned with Michael penetrate into this Ahrimanic network that humanity is now part of. It is necessary that we do so without losing ourselves and our allegiance to the divine. It is important that we become aware of the hidden organizations that serve Satanic intentions, some to a more consciously aware extent than others. But to focus upon one group: say the Judaics, the Jesuits, Masons, Skull & Bones, Asian groups we in the West know nothing about, etc., is to miss the spiritual beings who are actually the ones *running the show*. Becoming aware of these beings is to realize that our role is to serve the higher intention or to succumb to the Ahrimanic forces who desire mankind's enslavement. We are not the directors of this affair. It is a conflict of the gods, as it were. We need to become aware of our place and potential value. This is the perspective that is needed in our time, not getting lost in what ends up being meaningless details.

Today we feel the strains of our world. The environmental pollution: radiation, nuclear, electromagnetic, microwave, tainted water, fluoride, fracking, chlorine, petroleum by products, gasoline, BAP & BPS, solvents, air, exhausts,

geoengineering, nanobots, artificial intelligence; many of these are enormous topics in and of themselves. And there is all of the adulteration to food, medicines, entertainments, propaganda, government corruption, economic corruption, military threats, and the addictions: food, alcohol, heroin, speed, cannabis, coffee, the internet, smart devices, porn, social addictions (passive/aggressive, manipulative, etc.), ETC.

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To define **Intuition** we must speak of the absolute and essential arising from the *fount of thinking*, where an immediacy in certainty is present right down to the very core of some observed thing's being. It is the highest conception and source for all that might be regarded as the *realm of thought*. It is by thinking that the formed observation receives its content, which must include its meaning, and everything else we recognize as thinking: **intellectual** linear plodding, **imagination**, as in, a picture is worth a thousand words, **inspiration**, as when we have that Aha! and **intuition** which is present as the essential core in thought within all the above classifications.

In pure thinking we have not only observation, the perception of thought, but likewise, the underlying meaning of the perceived thought, as well as the thought that follows the originally produced mental concept/idea. For a human being, Intuition must be coupled with that of Observation and its numerous portals (senses), of which thinking itself is one, in order for reality to be fully present. In thinking we have both, observation and intuition, making thinking the *first known reality*. It is by means of thinking that observation is recognized, and therefore intuitive thought is a reality that can perceive itself by means of itself, and thereby allow a thinking being to know itself as real — within that realm that conceives and defines all of reality.

One has to spend some time with what's involved in the *knowing mind* for all of this to become clear. To the extent that we're able to enter this ideal realm, and every healthy human being is certainly capable of doing so, then to that extent can we know a real basis for what is our self, and likewise, what is beyond ourself, and to eventually come to a knowing unification in cosmic being.

This is the end result of religion, art, and science but science must grow to freely apply its methodology to what is conceptual and spiritual if it is to continue as an important craft of history. This epistemological basis for proceeding allows one's very being to deeply take root in a new being, arising from that same ancient divinity; only now it reveals itself from out of our newly initiated center of being, that which is — I.

Please address the question of two time-streams: the one going from the past, present, and future to the other moving from the future, present, and the past.

This requires a perspective of the human life cycle from birth to death and from death back to birth. As I come back toward birth from my life in the beyond, I bring with myself intentions I hope to accomplish, people to interact with, perhaps make amends with, those preexisting conditions of fate that are causal in the life to come. These future predestined events include my conscious participation, to the extent I am able. In my earthly life there is a preexisting knowledge of things to come, because I myself wrote them into my life along with the greater beings of karma. The time stream I'm immediately familiar with is from the past, present, death stream, but the return stream after the spiritual existence will carry its impress throughout the life to come.

What is Anthroposophy?

The Physical Body which of itself has no ability to assume form because our form is expressive of a spiritual reality, the corpse begins to decay and eventually fully fades away, the material world is always ephemeral, changing, fading, etc., but relatively slowly, when compared to spiritual realities. **Etheric** – where living thinking resides, formative body, levity as compared to the downward seeking force, what we share with the plant kingdom, a deep-sleep comparative consciousness, as when we pass out, or experience deep-sleep (when the astral and I have departed), all things that die and grow have an etheric. **Astral** – what we awaken within, all things that sleep and awake have an astral body, what we speak forth from, what contains the sentient soul, intellectual soul, leading to consciousness/spiritual soul.

To Review:

Know: observe/intuit; thinking can be directly known through intuition, this is a source knowing of that which is the eternally divine within us, the Logos, and therefore the ability to create ourselves (Spirit Self); the force enabling this to occur is through the reverential holding of the Christ Being, overcoming habits, experiencing the enthusiasm of the higher life-force within (Life Spirit), deeper spiritual experiences, leading to Spirit Man, addressing the physical body. All of these spiritual aspects of myself reside in the I.

This does not fully address, *What is Anthroposophy?* But it does provide the beginning of a story that one might learn to expound upon within the spirit of its meaning.

Freely summarizing the second chapter of Rudolf Steiner's *Occult Science*.

From an anthroposophical perspective, the aspects of the human being that best express our seven basic nature, are: that we have a **physical body** whose nature is fully revealed to us at death, being brought back to the physical substances when it is released from our **life-body**, the second aspect of our being. The life-body is revealed to us by our memory of the living human being, who grew up from a babe to an adult, overcoming the death forces that are ever calling for the physical body to return again to its original sources; and being that which we share with the plant kingdom. The mineral kingdom is related to our physical body, and the plant kingdom demonstrates that it too has a life-body that is capable of overcoming gravity by the power of levity, as in, our ability to stand up like a tree. The third member of our being demonstrates a new awakening, an awakening to the star filled world. For we do in fact awaken from our sleep and share this wakefulness with the animal kingdom. We experience this permanent part of our self, our soul, within the **astral-body** through which all of our senses pour. This soul nature has within it all emotional experiences that accompany our perceptions of the world. Within this *sentient* aspect of our being, a further awakening can arise, the experience of our thought nature. Our fourth aspect of being is that we *think*. The fact that you are reading this, this which is but dead symbolic forms, which nevertheless contains the spirit underlying the author, a living feeling being who is aware of his own thoughts and therefore, aware of himself as a spiritual reality in that thought is a purely spiritual reality, and it is by means of thought that I am able

to come upon **myself – my I**. The fifth member of my being is found when further recognizing the spiritual nature of my being, the **spirit-self**. It is coming to recognize that in the word before you, my individuality is revealed and recognized as legitimate from the basis of any other's individual being. One pure spirit reality meeting another. After all, how is it that I am tangibly before you when there is "nothing" there? By means of this aspect of my being, I am able to take my own development spiritually in hand. First, by realizing that the spiritual is, and myself as the *first* experience therein. I, as an individual, am able to take charge of my own thoughts, emotions, and actions that arise therefrom. The sixth member of my being shows itself through the vitality found in communing with higher spiritual beings. Those who are so little known in our time, yet who were reverentially sought in ages not too far spent. The force that streams from these higher beings is of our true nature and nourishes our spirit through and through. This member Rudolf Steiner calls, **life-spirit**. This leads us to the final seventh member of our being, **spirit-man**, our self fully made real; having addressed not only my thoughts, emotions, and habits, but likewise the physical forces, to spiritualize my physical forces; no doubt, an ideal state that I may yet aspire somewhat toward. That it is not yet fully realized does not mean it is not itself real, for its reality is being expressed through my own actions to the extent I take up my life in all its various forms and aspects.

1. Physical Body
2. Life-Body (also called, Etheric-Body)
3. *Sentient Soul* joins etheric with my inner being – **Astral Body**
4. **I** (arising from the *Intellectual Soul*)
5. *Consciousness Soul* and *Spirit Soul* leading to **Spirit-Self**
6. Life-Spirit
7. Spirit-Man*

*Some refer to this as Spirit-Body (as the transformed physical body) but I see this as being that and much more, a more full experience of the term Man (male and female He created man).** All of that which is most real is found in man transformed in Spirit-Man.

****Genesis 5:2**

Genesis 5:2 KJV 1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; **2** Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Bearer Study Bible

Male and female He created them, and He blessed them. And in the day they were created, He called them "man."

New American Standard 1977

He created them male and female, and He blessed them and named them Man in the day when they were created.

What lies within a lineage? Can we speak of a lineage of masters?: Rudolf Steiner, Christian Rosenkreutz, Archangel Michael, The Christ (Jesus). Anthroposophy carries a unique expression, Christ infused, life giving, enlightening, and providing clarity for one's self-determined destiny. I freely act out of my own integrity inspired by those who accompany me and who guide my steps within this unique anthroposophical world view. Am I just indoctrinating myself or is it not the same as when we come to freely associate with one another, finding those whom we can admire and align ourselves with? Our relationships run deep. The higher the being, the deeper the soul's intimacy.

Even thoughts such as these serve to align the mind with the vitalizing influences to be found in anthroposophy. Like all good meditative topics, it affects our overall development for times to come, meditatively influencing one's own future development but also that of the world.

Each of us must find their way to conversing with their Self. For some this will be something like speaking with God. Certainly, one would hope there would exist the reverential acknowledgment of that which is older, wiser, and more beneficent than your personal self. We also want to develop the ability to

differentiate between another being and our self, while acknowledging the reality of higher beings, those who have gone before ourselves through the various stages of developing consciousness, such as, *human consciousness*. Within ourselves there opens up a vast cosmos of being. It should be obvious that an important ability for orienting one's self within this cosmos is the ability to distinguish between myself and another. It seems it would be a simple achievement but it is not. How often do we do things that we do not understand why we do them, or feel strong passions when there does not exist some observable reason for having them, or have had thoughts that do not arise from our own doing, but whose? Where do they come from? How much is it I who is doing, feeling, and thinking, and how much is coming from other sources than my own? How do I separate out the distinction between the two? The challenge becomes more apparent and complex, but likewise essential, if I am to be able to clearly interact in the realms of soul and spirit as a unique individual.

A lot of this involves making an idea my own. After all, who creates an idea, or if somehow you, or I, are able to initially produce a new concept, doesn't it immediately then belong to all thinking beings who are able to access the idea? How much that I do is because of my family, culture, heroes, ideas given to me by others? What does it mean for me to make an idea my own ideal, where it becomes something unique through me? Am I not touching upon the reality of myself and beginning to discover the cognitive experience of myself, and thereby begin to experience the real distinction between myself and another?

There is much more about this to discuss.

When thinking is discussed here it is almost always referring to consciously produced thought. After all, we know that we experience the *radio mind*, where even one's favorite music never stops playing, or a reoccurring thought loop about someone you hate or love, and so on. In every sort of serious practice this aspect of our mind must show itself to be under the control of the *lord of the house*, as it were, and be stilled on command. This can take some time to achieve. Once this is the case, the mind is still, then thoughts will yet come to you, from others, or from *thought space*. These thoughts are generally of greater significance than those pertaining to my person that bubble up, as it were, from out of the substance of my being. These greater thoughts carry us toward divine intentions, which have their own symbolic presentations and meanings; these living ideals. The point is that they are not necessarily looping around in my mind. They might *fall* into that condition but their origins do not derive from the bodily nature. Self-produced thoughts do not arise from the bodily nature, as self-produced thoughts are of a purely spiritual nature and fully under my control. The thoughts of the radio mind and other earth bound thoughts cannot rightly be my own produced thoughts. The produced thoughts arise from my I and are more in the nature of transmitted versus received. The greater part of our mind is received/given. The whole point of these entries is to explore the significance and reality of experiencing the production of one's own thoughts.

April Showers

It is at first a strange journey
Seemingly only your own
But then your own begin to arise

At times we see our plight
And begin to quietly suffer

Such is our day to day
Until we say
In a new way
In our own way

Be that as it may
Today

We speak of a group. This could be a family, certain friends, like minded, or similar goals. They might meet regularly, or live together. How an anthroposophical group is formed is similar to asking who should be your spouse and offspring. The inner readiness to begin meeting must arise along

with ripening outer circumstances. Forming a group prematurely, forcefully, is more harmful than patiently waiting for the possibilities to emerge and a group to begin. Yes, it must begin by letting your intentions be known, but not in the way of an advertisement, but so that others also interested in further developing our social needs, the science of group formation and how groups might come together and actively engage the world, might become known.

My Self

Who is the captain of this ship?

Who is the courageous actor?

The one who faces the terror, shaking.

One must take themselves up and forge ahead toward the present

I cannot deny myself

What I have done, am doing, my deepest longings and future deeds.

These are the one I am.

Even as I am

Myself

The question of whether we are free in our thoughts, feelings, and actions, or whether we are bound by necessity to think, feel, and act in such and such a manner is a deep turning point question for the human soul who begins to consider it. Certainly, an awareness is present within us that we are free in our thinking, even as our feelings freely arise within us, and the actions we take are freely our own. Even though it is relatively easy to demonstrate that something other than our *purest self* is present in our thinking, feeling, and doing it does not mean, therefore, that this longing within our heart, to someday truly be the master of our own thoughts, feelings, and actions is not genuinely real, because right now we are unable to demonstrate such mastery.

As I look to this ideal, one that can be regarded as presently unattainable, ever before me *shining* as the light guiding one on one's own path; yet it is also true that the divine action is also the present striving toward that goal. Here the correspondence between the center of a sphere and the furthest peripheral space coincide with the ever-shining Divine Goal within the present knowing, free-willed agent who loves his own action and does the action that she loves. The free agent who is I, the *ethical individualist*.

The ethical individualist is the divine actor, acting freely and truly out of the self, out of one's own intuitions, calling upon only themselves in regards to what they should do, feel, and think. This brings about the radical transformation where in actual freedom I conceive myself, initiate my own being from out the divine implanted reality within my dearest essence.

Rudolf Steiner speaks of our I as being the least mature of the four outwardly appearing earthly members (physical, etheric, astral, ego) of our being. The I is young enough to be regarded by some as a nonexistent thing. “It’s a cultural construct...an utter illusion.” This is why we can regard ourselves as a multiplicity of selves: a lower self, a higher self, and something(s) in between. The I is an unreliable psychotic entity. Yet, being young, traumatized, and not yet properly developed does not suggest that my I is unreal but in need of caring, maturing and development based upon a deeper understanding. The I is not to be disposed of but to be courageously embraced as one’s individuality in everything thought, felt, and achieved.

This is plenty enough a task; to begin by understanding our threefold nature, as spoken of before, and allowing something as simple as ourselves – which we intend to overcome and eventually master – from out of our current endeavor, based in our conscious experience, inspired by our highest ideals guiding us to yet deeper aspects of our being.

Perhaps we should begin by looking more closely at our past, our present, and our future.

My biography, my story, demonstrates a character that I know to be my part in the great Play. The etheric-body holds in detail this panoramic story of my life. If we remain committed to knowing our own story, we come upon the life in

the spirit that was before this birth, and other characters we have formerly played, but likewise we come upon our future dreams, ambitions and goals, measuring by means of our level of commitment what levels of our deepest desires are possible. My own story could initially be this journal, but my journal must remain free to go where it desires and express those insights I discover along the way. And those insights are best supplied by making of my body a vessel receiving the in-pouring grace of higher beings, awaiting our proffered opportunity. Such is one aspect of meditation.

Meditation serves our body, soul, and spirit, providing us with the bread of life, a kind of nutrition. *One can lead a horse to water...*

There is this desire to specifically know who are the powerful people, those who direct outcomes, both for ill or good, although such a simplistic polarity hardly addresses the reality. The positive spiritual hierarchy has often been given, namely: angels, archangels, archai, exusiai, dynami, kyriotetes, thrones, cherubim, and seraphim. In *Occult Science* Rudolf Steiner points out how within these hierarchies one finds “retarded” beings within each hierarchical-strata, and likewise, great and accomplished ones. Then we must think of those directing humanity in the direction divinity intends, and those who serve some other purpose. Their intentions are very ancient, though not as ancient as our divine origins. These “evil” ones are organized, and they have their factions and the goals they seek to fulfill.

Let's look for a moment at current events. To take as an example, the role-out of the Fifth Generation and beyond of WiFi transmission for modern and futuristic wireless computer devices, linking to one another throughout the cyber web and being implanted into practically every separate thing, certainly those that are manufactured, RFD chipped, etc. This entire neurological-like organization is coming to being all at once all over the world. It brings each of us into its sphere making all of us to some extent transhumanists. We who are aligned with Michael penetrate into this Ahrimanic network that humanity is now part of. It is necessary that we do so without losing ourselves and our allegiance to the divine. It is important that we become aware of the hidden organizations that serve Satanic intentions, some to a more consciously aware extent than others. But to focus upon one group: say the Judaics, the Jesuits, Masons, Skull & Bones, oriental groups we in the west know nothing about, etc., is to miss the spiritual beings who are actually the ones *running the show*. Becoming aware of these beings is to realize that our role is to serve the higher intention or to succumb to the Satanic/Ahrimanic forces who desire mankind's enslavement. We are not the directors of this affair. It is a conflict of the gods, as it were. We need to become aware of our place and potential value. This is the perspective that is needed in our time, not getting lost in what ends up being meaningless details.

*The process of self-knowledge is slow and very deep
Similarly knowledge of the World is slow and vast indeed.*

When gaining greater entry into the World, that is when aspects of one's Self begin to more clearly appear, then do we gain a greater appreciation of our self. We have spoken of the three "I"s: the one of the past, the present, and the future; the personal, the higher attempting to address the personal, the true-I which the higher ever leads the lower toward.

This world and the spirit, must the two remain forever apart?

We have that aspect of Self that guards for us the true entry into the spiritual world. We come to know this being as our self but this is not initially understood. For the Guardian of the Threshold comes in many forms. When we speak of our *double* we actually speak of that aspect of the Guardian showing to us our more disturbing characteristics; our lesser thoughts, feelings, and deeds. In fact, this *other* is almost always to some extent terrifyingly real, something we'd prefer remain within our subconscious vault, from out of which this *double* slowly reveals itself. To the extent we begin to pay attention to the Guardian do we likewise begin to awaken to the *double*. It is the Guardian that advises how best we address this *double*. It is the Guardian that hides the threshold until I have shown myself ready and am able to pass. It is the Guardian who advises our advances into the spiritual world, never leaving our side, ensuring our knowing reality, both in this world and the one to come. This Guardian becomes our shining light-filled reason for striving toward its brilliant image. We come to this one that we might realize our wondrous unity.

In carrying out certain daily practices, such as: meditation (morning and evening), eurythmy and other culturally “similar” types of movement, practicing the *Six Subsidiary* or *12-petaled heart chakra* exercises, and the *Days of the Week* or *16-petaled larynx chakra* exercises, and occasionally exercises that might come to interest, such as the *joy* meditation, thriving/decaying*, etc., in doing so I come upon the challenge involved in establishing my will and the benefit that daily exercise brings. This type of practice is not common but I would be quick to point out that one has to keep at it and not let up, keeping such a practice from becoming egotistical, as in, “I’m superior,” or to burn out from the militaristic seeming necessity in making oneself do the exercises. This balancing act is itself one of the most important spiritual achievements. It is easy to regard one’s spiritual attainments as amounting to very little because one does not clearly see, hear, or interact with other spiritual beings, but this does not mean one does not do so, or that one cannot become more aware of spiritual realities. It is all a balancing act. Balancing between moral goodness and evil, warmth and cold, light and darkness, and on and on. There is an endless supply of other aspects to one’s self yet to be mastered. This develops the Spirit Self aspect of your being, while attempting to address one’s daily habits, Life Spirit and its bubbling enthusiasm results. It is easy to see in the daily practice that much is not being done when actually you’re doing work daily. Find your balance, your equanimity and allow the truth of what you’re doing to become known to you.

* See Appendix

March 13, 2020 Recently *Coronavirus-19* was declared a pandemic.

We find ourselves ill from time to time, suffering from some ailment, a cold, the flu, similar types of conditions. These may occur rarely or we may find ourselves chronically suffering, enduring. In either case, the disease is bringing about some type of balance in our lives. This would not be something generally recognized.

What influences our health? We should start with the quality of our thoughts, imaginations, and inspirations. We need not be a diligent scientist to see that a constant immersion in lower thoughts, vile, evil, and the like imagery, will eventually lead to a condition that one would have to regard as ill. This would likewise be true of our feelings, and the quality of our actions/habits.

Certainly, simply taken on its face, quality actions, such as doing good, sharing feelings of love and compassion, noble thoughts and ideas, are the basis for a healthy and humane existence.

Does this mean that all illness is due to our impure thoughts, feelings, and actions?

Perhaps this is truer than we might prefer to accept, but as an individual takes on the need to bring balance into their separate lives, so also do social groups take on a need to balance their previous deeds and this can likewise show itself in some given individual's disease. Allow such ideas to lead you to the next and in this way begin your entry into the mysteries of illness.

To wonder at the extremes
Where childhood ends
To realize the depth of the lie
You know how personally vile this can be

Where there is courage there can be inquiry
One ends up studying the world as studying one's-self.
One's self or is that Self?

To be or not to be, that is the question

Perhaps at no other time, certainly not within recent history – are there clearer signs of spiritual forces, beings, both good and bad, that are in extreme opposition to one another, fighting it out, as it were and their battles are more and more showing themselves within our realm. In a certain sense there is not much that one can do. But it should not be so easily disregarded, the value of *knowing what's going on*. This has always been a worthy pursuit. Part of *what's going on* includes the various spiritual factions that one might align with: Lucifer, Ahriman, Christ, as anthroposophy designates a range of spiritual beings. Your freely chosen god will guide you best, but unless you want to be a manipulated slave, you might freely make such a choice now. The times appear to demand that you make a decision.

What more might Michael, the Countenance of Christ, guide me to do?

When we speak of dead thinking, what are we referring too? Certainly by the time you find yourself considering, “what is dead thinking?,” you have already begun to enliven that thinking which before was dead. The transition from dead thinking to living thinking is found in Rudolf Steiner’s *The Philosophy of Freedom*, from brain bound thinking to body free thinking. We begin with our dead thinking and move on from there.

Everything depends upon our willed, or applied consciousness, that is, thought. This transition from the subconscious thinking to one which is willed, enlivening, has everything to do with my being attentive to my thoughts, that I think my thoughts instead of acting purely as a receiver of thoughts, especially those thoughts which are so typically pouring in these days and generally remain subconscious. But now, we bring this to consciousness and strangely enough, not noticed at first, a new type of thinking begins to arise in me. I find myself willing my thoughts, thinking my thoughts, being myself amazingly enlivened by my own thoughts, enlightening deeper feelings; realizing that my thoughts arise in me from a higher source than what typically I regard as myself, even more intimate than myself; *Not I, but Christ in me.*

The path to Christ consciousness begins in Christ consciousness and thereby leads to Christ consciousness. The path is trod by myself doing simply this: paying attention to my thoughts, experiencing initiating my thoughts, following them, realizing that something higher lies within them, initially, that I am speaking to myself, and then how it becomes I who is the amazed listener to the words of the Teacher — My Lord. The transition is from subconscious receiver through my own will to conscious executor of myself becoming Myself in Christ. That this *saving* power from willing my thoughts is actually present leads to my acknowledging the Mystery of Christ initiated through the passage on Golgotha.

From such lofty thoughts arise the awareness of the potency of living thoughts verses the former dead thoughts, now fully recognized for the dead thoughts they were.

What action is necessary when times become too dehumanizing? Perhaps we should hide away from it all and remove ourselves from any involvement that might stain our souls, or stand and shout attempting to convince others of their dehumanizing errors?

Neither of these. The path involves a more challenging approach, a more human meeting, one that entails all the risk and challenge of being authentic, while embracing the other as a fellow human, even when they are unable to do the same. Political action in such times is risky, as one is as likely to become an oppressor while seeking to overcome oppression. Such are these times.

Finding the narrow way through that does not seek to avoid, nor to overtly challenge, but to find the genuine meeting. Yes, it is easy to be mistaken but it is an opportunity to find yourself, your true expression...a most wonderful opportunity.

What is community?

Ideally, a group of authentic free-individuals who are able to fully express and then suspend their own individual perspectives in order to listen and hear the group's unique idea, arising from the individual expression of its members. This requires a deeper listening, one which hears the higher calling arising from what each individual is saying. We speak of communion, of creating a vessel for receiving higher inspirational impulses and ideas. This relates to what is expressed in the *Teacher's Imagination* of Waldorf Education, where behind each individual there stands the individual's angel, while the archangels weave together each individual member into a chalice form enabling the group to receive into this vessel the archai's drop of inspiration. It is out of each individual that the inspiration is recognized, thereby completing one cycle of association.

Addiction exists throughout our lives. Rudolf Steiner tells us that spirit beings, demonic beings, are behind these addictions. Let's make a list: coffee and tea, other herbs, smoking tobacco, cannabis, alcohol (one of the truly dangerous drugs), cocaine, opium, heroine, meth, crack, an amazing number of pharmaceutically prescribed drugs with horrible, even worse than heroin withdrawal symptoms, as in the deadly *benzos* for example, screen time, sex and pornography, repetitive negative thoughts, other habitual behaviors that might not necessarily be regarded as addictive behaviors (passive aggressive, anger issues, sociopathic behavior) and on, and on. Some of these addictive behaviors are far worse than others, but all of them are of a detrimental character. Freeing ourselves from them involves a commitment to learning about ourselves, practicing meditation, and other self-developing spiritual practices. Again, group support can prove to be invaluable, but not absolutely necessary. Going it on your own requires serious work and development of your will. So we take our steps, one at a time.

Being completely "clean" can prove impossible when living in the modern world. We try to find our balance and maintain our poise. Remain focused upon the hierarchies and their guidance. Be at peace, yet alert and vigilant.

In considering Ita Wegman's essay *The Mystery of the Earth*, the need to find the higher Self through angelically lead work as is found in the *Philosophy of Freedom* during this fifth Post Atlantean age of the Spiritual Soul, emerges as a

first image. It is through such freely awakened individuals, let us say twelve to represent twelve true perspectives on reality, meeting together, each freely expressing their truly authentic ideas, and then likewise, freely releasing their point of view to the whole group, no longer attached, as it were, that the group may now be formed as an archangelic chalice by these twelve truly expressed views, this being fully achieved during the Sixth Post Atlantean period. It is from such groups that truly inspired action arising from the Archai may be freely recognized by each individual, which will transform the earth in wondrously amazing ways, which no individual could conceive or achieve on their own—being only a twelfth of the known reality. However, when aligned with the other eleven, they form an organ of willing which will be able to counter the War of All Against All, concluding the seventh cultural period and carrying humanity through to the next seven Post Post-Atlantean periods. Of course, for the success of these ideas during the coming cultural periods, our working with them today is essential, in the same way one must fail numerous times in order to learn to juggle. This is the image I wish to leave with the group as a whole who have participated in this study.

9 11 On 9-11-2020

On September 11, 2001 a demonic spirit made itself known. This was the beginning for the average Joe to clearly see evil, even if we only consider the

element of a plan becoming known. But whose plan? Certainly there are human agents carrying out certain portions of the plan, but any plan is certainly of a spiritual nature. This plan carries a sinister intent and obviously has its origins in a higher demonic being, very intelligent but not aligned with the divine intentions for humanity. The plan, in its more current manifestations, extends very much into the future and includes all of the COVID agendas (5G, Marxism, Jesuitism and the like, social programming, attempting total control including the weather, information, economy, medicine, vaccines, corruption, AI, great instability, like just prior to WW I & II, etc.). What's to be done, other than to be aware of this demonic manifestation?

In being aware and individually attentive one's right action will reveal itself. This is an individual matter and individuals may align with others in order to discover the right action for their community, actions that are uniquely suited to their needs, if we are but willing. Let us seek our individual stance and thereby further human freedom.

The current social situation, the so called *coronavirus pandemic*, points to a group or coalition overseeing and directing international actions, rules, and enforcement behavior. Let's take a moment and look at the problem from another perspective, from above to below, as it were. First there is an intention to carry forth into manifestation a specific action, this is initially of a spiritual/thought formation. Spiritual reality thereby unavoidably presents

itself as scientifically observable, while we also awaken to its utter vastness from which we struggle even to recognize what spiritual-scientific investigations might be like.

Within this spiritual reality there are beings. Ones we might liken to ourselves, only not manifesting upon the earthly plane, but within spiritual existence. Human, if you will, but additionally there are higher beings: the *angels* who individually look upon us; the *archangels* who weave and move intentionally amid groups of individuals; the *archai* who oversee the divine intentions of yet higher beings, giving to mankind the *elixir* drops by which the archangelic groups might partake and thereby bring to action those divine, or does one choose another, *Luciferic* or *Ahrimanic* allegiance? There is a contentious nature present among these higher beings, a *war in heaven* is underway. Tricklings of these higher events are making their way into our present time, your present experience. In order to be able to see the actions taken by higher beings, the good and the bad, you must endeavor to see by means of my previous words, or see not, if naught is your aim; to see if your present experience does not begin to reveal them to you, the good, as well as the bad.

These things are hidden for a reason. One of these reasons includes the need for secrecy and control but another protects the unprepared regarding a power which they are too immature to control, being overwhelming if one is not found aligned with the higher intentions of the gods: the *exusiai* who gave us the breath of life, the *dynameis* whose ever present movement animates all things, the *kyriotetes* whose wisdom penetrates/underlies all of the former beings' actions. These beings of the sun are over-shown by yet higher beings: the *thrones* who have sacrificially allowed our body to come into being, the *cherubim* who maintain all within sublime harmonies aligned even with greater realities,

and the *seraphim* whose love transforms all else and leads us eventually into realms far beyond our current sense of reality.

And for humanity, no sense of self would be complete without the *Christ Being*, whose presence allows for our most intimate instruction, enlightenment, and inspiration as to who we are and individually could will ourselves to be. All of these great vistas of mystery are touching into our present reality, your present experience. Keeping in mind this vast reality, the spiritual hierarchies, their divine intentions, allows you to awaken further to our presence in order to make a promising future.

Let's discuss the role of *secrecy*.

A group of people keeping between them mutually known knowledge which they simultaneously use as power over others by mutually keeping this knowledge unknown beyond their group – secrecy. Power is the first matter of secrecy that we must become aware of, its tempting power. This realization opens up the next, that secrecy can be from a group holding your interests before their own, in order to keep from you certain knowledge which would be only irresponsibly given to those yet unprepared for such knowledge, in the way that one would be regarded as perverse for teaching a young child the ways one can use say a gun. But there is a third perspective in secrecy that arises naturally from the previous one, that there is a divine plan: that each who earns the trust of the higher ones may receive the certainty of and direction for

knowing, even if only how it applies to one's self. Yet this revelation of the way things can ideally be does not come to one as though hidden. Its obscurity lies in oneself, the secrecy lies in myself – essentially myself hiding from myself knowledge so generously shining – until the clouds of my mind clear enabling this light to become known.

The first form of secrecy hides its evil intent. The second form is a responsible type of secrecy – those with greater knowledge keeping a secret from someone until that one demonstrates the readiness to receive such knowledge. The third lies in overcoming our tendency to hide from our own resistance, our clouding of the ever shining truth above our stormy minds.

An interesting overview of the three at once lies in the progression from one's self to the other and finally, to the universal whole of humanity and its alignment with all who are divine.

What do we mean by *divine*?

That which is in alignment with our eternal nature, arising from God, our divine true reality.

How does one distinguish the higher from the lower? The higher is my ideal, that which I strive toward and see as worthy of being. And so, in the question lies the answer when properly asked. This kind of contemplation, that of the lower toward the higher, becomes the basis for much learning, and why the experience and communion of the reality of the higher with the lower and the lower with the higher is of the utmost importance. At least it is your first trustworthy association with what is real about yourself, in that it arises from your self. No more really needs to be said other than to vitally experience its reality and commune with it.

Communion is a joining of at least two beings, and then one of them awakens to the more. It has a very inward quality, but without also recognizing the outward reality, the overall vision will be distorted. Remember the overt outward phenomenal-manifestations, *the writing on the wall*; have not any of these spoken to you before? Your life's story before us now:

There is a going inward

Sadly at times

That holds one aspect of the journey

While outward displays sometimes hide

The present facade

This and my ability to initiate myself

To set my self an immediate goal

Experiencing the joys of fulfillment and the sadness of failure

Yet as in life itself

One must initially fail in order to succeed

At first, there are only the occasional glimpses of hovering over or penetrating into things, of joining with the Greater Teacher that is within you, that is part of your current struggle with your Self. The whole affair can get a little petty. That too is a part we humans share.

Proceed to higher ground

Looking up and out to find your Self within

And as your inner Self proclaims

So I am. So I will myself to be.

To I do I now speak

Appendix

Rudolf Steiner Books related to developing spiritual perception: *The Philosophy of Spiritual Activity [Freedom]*, *Theosophy*...[last chapter: *The Path of Knowledge*], *How is Knowledge of the Higher Worlds Attained?* [especially in the section *Some Effects of Initiation*, regarding the 16 petaled larynx lotus flower whose development corresponds with the Days of the Week exercises, and development of the 12 petaled heart lotus flower with the 6 *Subsidiary Exercises*], *Occult Science*...[Ch. V *Cognition of the Higher Worlds--Initiation*], *The Spiritual Guidance of Man and of Mankind*, *A Road to Self Knowledge*, *The Threshold of the Spiritual World*, and in other writings not mentioned. All of the above books, including *Guidance in Esoteric Training* can be found at:

<http://www.rsarchive.org/Books/>

Many more lecture cycles given by Rudolf Steiner are also available:

<http://www.rsarchive.org/Lectures/> and also, articles:

<http://www.rsarchive.org/Articles/>

Contents of the Appendix: The *Six Subsidiary* and *Days of the Week* exercises, A Couple of examples for the 1st exercise of the *Six Subsidiary Exercises* followed by the *Joy* meditation and the *thrive/decay* exercises.

Taken from Part 5 of Rudolf Steiner's *Guidance in Esoteric Training* found in
From the Contents of the Esoteric School. 1909-1913

GENERAL DEMANDS WHICH EVERY ASPIRANT
FOR OCCULT DEVELOPMENT MUST PUT TO HIMSELF

(Subsidiary Exercises)

In what follows, the conditions which must be the basis of any occult development are set forth. Let no one imagine that he can make progress by any measures applied to the outer or the inner life unless he fulfills these conditions. All exercises in meditation, concentration, or exercises of other kinds, are valueless, indeed in a certain respect actually harmful, if life is not regulated in accordance with these conditions. No forces can actually be imparted to a human being; all that can be done is to bring to development the forces already within him. They do not develop of their own accord because outer and inner hindrances obstruct them. The outer hindrances are lessened by means of the following rules of life; the inner hindrances by the special instructions concerning meditation, concentration, and the like.

The first condition is the cultivation of absolutely clear thinking. For this purpose a man must rid himself of the will-o'-the-wisps of thought, even if only for a very short time during the day - about five minutes (the longer, the better). He must become the ruler in his world of thought. He is not the ruler if external circumstances, occupation, some tradition or

other, social relationships, even membership of a particular race, the daily round of life, certain activities and so forth, determine a thought and how he works it out. Therefore during this brief time, acting entirely out of his own free will, he must empty the soul of the ordinary, everyday course of thoughts and by his own initiative place one single thought at the centre of his soul. The thought need not be a particularly striking or interesting one. Indeed it will be all the better for what has to be attained in an occult respect if a thoroughly uninteresting and insignificant thought is chosen. Thinking is then impelled to act out of its own energy the essential thing here, whereas an interesting thought carries the thinking along with it.

It is better if this exercise in thought-control is undertaken with a pin rather than with Napoleon. The pupil says to himself: Now I start from this thought, and through my own inner initiative I associate with it everything that is pertinent to it. At the end of the period the thought should be just as colourful and living as it was at the beginning. This exercise is repeated day by day for at least a month; a new thought may be taken every day, or the same thought may be adhered to for several days. At the end of the exercise an endeavour is made to become fully conscious of that inner feeling of firmness and security which will soon be noticed by paying subtler attention to one's own soul; the exercise is then brought to a conclusion by focusing the thinking upon the head and the middle of the spine (brain and spinal cord), as if the feeling of security were being poured into this part of the body.

When this exercise has been practised for, say, one month, a second requirement should be added. We try to think of some action which in the ordinary course of life we should certainly not have performed. Then we make

it a duty to perform this action every day. It will therefore be good to choose an action which can be performed every day and will occupy as long a period of time as possible. Again it is better to begin with some insignificant action which we have to force ourselves to perform; for example, to water at a fixed time every day a flower we have bought. After a certain time a second, similar act should be added to the first; later, a third, and so on . . . as many as are compatible with the carrying out of all other duties. This exercise, also, should last for one month. But as far as possible during this second month, too, the first exercise should continue, although it is a less paramount duty than in the first month. Nevertheless it must not be left unheeded, for otherwise it will quickly be noticed that the fruits of the first month are lost and the slovenliness of uncontrolled thinking begins again. Care must be taken that once these fruits have been won, they are never again lost. If, through the second with subtle attentiveness, we become conscious of the feeling of an inner impulse of activity in the soul; we pour this feeling into the body, letting it stream down from the head to a point just above the heart.

In the third month, life should be centered on a new exercise - the development of a certain equanimity towards the fluctuations of joy and sorrow, pleasure and pain; 'heights of jubilation' and 'depths of despair' should quite consciously be replaced by an equable mood. Care is taken that no pleasure shall carry us away, no sorrow plunge us into the depths, no experience lead to immoderate anger or vexation no expectation give rise to anxiety or fear, no situation disconcert us, and so on. There need be no fear that such an exercise will make life arid and unproductive; far rather will it quickly be noticed that the experiences to which this exercise is applied are replaced by purer qualities of soul. Above all, if subtle attentiveness is maintained, an inner tranquility in

the body will one day become noticeable; as in the two cases above, we pour this feeling into the body, letting it stream from the heart, towards the hands, the feet and, finally, the head. This naturally cannot be done after each exercise, for here it is not a matter of one single exercise but of sustained attentiveness to the inner life of the soul. Once every day, at least, this inner tranquility should be called up before the soul and then the exercise of pouring it out from the heart should proceed. A connection with the exercises of the first and second months is maintained, as in the second month with the exercise of the first month.

In the fourth month, as a new exercise, what is sometimes called a 'positive attitude' to life should be cultivated. It consists in seeking always for the good, the praiseworthy the beautiful and the like, in all beings, all experiences, all things. This quality of soul is best characterized by a Persian legend concerning Christ Jesus. One day, as He was walking with His disciples, they saw a dead dog lying by the roadside in a state of advanced decomposition. All the disciples turned away from the disgusting sight; Christ Jesus alone did not move but looked thoughtfully at the corpse and said: 'What beautiful teeth the animal has!' Where the others had seen only the repulsive, the unpleasant, He looked for the beautiful. So must the esoteric pupil strive to seek for the positive in every phenomenon and in every being. He will soon notice that under the veil of something repugnant there is a hidden beauty, that even under the outer guise of a criminal there is a hidden good, that under the mask of a lunatic the divine soul is somehow concealed.

In a certain respect this exercise is connected with what is called 'abstention from criticism'. This is not to be understood in the sense of calling black white

and white black. There is, however, a difference between a judgment which, proceeding merely from one's own personality, is coloured with the element of personal sympathy or antipathy, and an attitude which enters lovingly into the alien phenomenon or being, always asking: How has it come to be like this or to act like this? Such an attitude will by its very nature be more set upon helping what is imperfect than upon simply finding fault and criticizing.

The objection that the very circumstances of their lives oblige many people to find fault and condemn is not valid here. For in such cases the circumstances are such that the person in question cannot go through a genuine occult training. There are indeed many circumstances in life which make occult schooling impossible, beyond a certain point. In such a case the person should not impatiently desire, in spite of everything, to make progress which is possible only under some conditions.

He who consciously turns his mind, for one month, to the positive aspect of all his experiences will gradually notice a feeling creeping into him as if his skin were becoming porous on all sides, and as if his soul were opening wide to all kinds of secret and delicate processes in his environment which hitherto entirely escaped his notice. The important point is to combat a very prevalent lack of attentiveness to these subtle things. If it has once been noticed that the feeling described expresses itself in the soul as a kind of bliss, endeavours should be made in thought to guide this feeling to the heart and from there to let it stream into the eyes, and thence out into the space in front of and around oneself. It will be noticed that an intimate relationship to this surrounding space is thereby acquired. A man grows out of and beyond himself, as it were. He learns to regard a part of his environment as something that belongs to him.

A great deal of concentration is necessary for this exercise, and, above all, recognition of the fact that all tumultuous feelings, all passions, all over-exuberant emotions have an absolutely destructive effect upon the mood indicated. The exercises of the first months are repeated, as with the earlier months.

In the fifth month, efforts should be made to develop the feeling of confronting every new experience with complete open-mindedness. The esoteric pupil must break entirely with the attitude which, in the face of something just heard or seen, exclaims: 'I never heard that, or I never saw that, before; I don't believe it - it's an illusion.' At every moment he must be ready to encounter and accept absolutely new experiences. What he has hitherto recognized as being in accordance with natural law, or what he has regarded as possible, should present no obstacle to the acceptance of a new truth. Although radically expressed, it is absolutely correct that if anyone were to come to the esoteric pupil and say, 'Since last night the steeple of such and such a church has been tilted right over', the esotericist should leave a loophole open for the contingency of his becoming convinced that his previous knowledge of natural law could somehow be augmented by such an apparently unprecedented fact.

If he turns his attention, in the fifth month, to developing this attitude of mind, he will notice creeping into his soul a feeling as if something were becoming alive, astir, in the space referred to in connection with the exercise for the fourth month. This feeling is exceedingly delicate and subtle. Efforts must be made to be attentive to this delicate vibration in the environment and to let it stream, as it were, through all the five senses, especially through the eyes, the ears and through the skin, in so far as the latter contains the sense of warmth. At this

stage of esoteric development, less attention is paid to the impressions made by these stimuli on the other senses of taste, smell and touch. At this stage it is still not possible to distinguish the numerous bad influences which intermingle with the good influences in this sphere; the pupil therefore leaves this for a later stage.

In the sixth month, endeavours should be made to repeat all the five exercises again, systematically and in regular alternation. In this way a beautiful equilibrium of soul will gradually develop. It will be noticed, especially, that previous dissatisfactions with certain phenomena and beings in the world completely disappear. A mood reconciling all experiences takes possession of the soul, a mood that is by no means one of indifference but, on the contrary, enables one for the first time to work in the world for its genuine progress and improvement. One comes to a tranquil understanding of things which were formerly quite closed to the soul. The very movements and gestures of a person change under the influence of such exercises, and if, one day, he can actually observe that the character of his handwriting has altered, then he may say to himself that he is just about to reach a first rung on the upward path. Once again, two things must be stressed:

First, the six exercises described paralyse the harmful influence other occult exercises can have, so that only what is beneficial remains. Secondly, these exercises alone ensure that efforts in meditation and concentration will have a positive result. The esotericist must not rest content with fulfilling, however conscientiously, the demands of conventional morality, for that kind of morality can be extremely egotistical, if a man says: I will be good in order that I may be thought good. The esotericist does not do what is good because he

wants to be thought good, but because little by little he recognizes that the good alone brings evolution forward, and that evil, stupidity and ugliness place hindrances along its path.

Short Notes for the Six Subsidiary Exercises

Clear Thinking

- A. A pin rather than with Napoleon **“Pin” rather than “Napoleon”**
- B. Feeling of firmness and security
- C. Focusing the thinking upon the head and the middle of the spine (brain and spinal cord), as if the feeling of security were being poured into this part of the body.

Will

- A. An action we determine
- B. Conscious of the feeling of an inner impulse of activity
- C. pour this feeling into the body, letting it stream down from the head to a point just above the heart.

Equanimity

- A. Towards the fluctuations of joy and sorrow, pleasure and pain--carry this throughout the day
- B. an inner tranquillity in the body will one day become noticeable
- C. Once each day, pour this feeling into the body, letting it stream from the heart, towards the hands, the feet and, finally, the head.

Positive Attitude Abstention From Criticism

- A. Seeking always for the good, the praiseworthy the beautiful and the like, in all beings, all experiences, all things
- B. Feeling a kind of bliss creeping into him as if his skin were becoming porous on all sides
- C. Endeavors should be made in thought to guide this feeling to the heart and from there to let it stream into the eyes, and thence out into the space in front of and around oneself.

Open-Mindedness

- A. Develop the feeling for confronting every new experience with complete open-mindedness

B. A feeling creeping into his soul as if something were becoming alive, astir in the space referred to in connection with the exercise for the fourth month

C. Efforts must be made to be attentive to this delicate vibration in the environment and to let it stream, as it were, through all the five senses, especially through the eyes, the ears and through the skin, in so far as the latter contains the sense of warmth

6th **Harmonious Blending of the Above Five Exercises**

A. Endeavors should be made to repeat all the five exercises again, *systematically* and in regular alternation. In this way a beautiful equilibrium of soul will gradually develop.

B. A mood reconciling all experiences takes possession of the soul...a tranquil understanding of things which were formerly quite closed to the soul

C. The very movements and gestures of a person change under the influence of such exercises, and if, one day, he can actually observe that the character of his handwriting has altered, then he may say to himself that he is just about to reach a first rung on the upward path.

<https://www.random.org/lists/> [31 combinations]

Day: 1st exercise, 2nd, third, 4, 5, 1st & 2nd, 13, 14, 15, 23, 24, 25, 34, 35, 45, 123, 124, 125, 134, 135, 145, 234, 235, 245, 345, 1234, 1235, 1245, 1345, 2345, 12345 31
Days

Eventually Randomized

FOR THE DAYS OF THE WEEK (Short Version)

The pupil must pay careful attention to certain activities in the life of soul which in the ordinary way are carried on carelessly and inattentively. There are eight such activities.

It is naturally best to undertake only one exercise at a time, throughout a week or a fortnight, for example, then the second, and so on, then beginning over again. Meanwhile it is best for the eighth exercise to be carried out every day. True self-knowledge is then gradually achieved and any progress made is perceived. Then later on - beginning with Saturday - one exercise lasting for about five minutes may perhaps be added daily to the eighth so that the relevant exercise will occasionally fall on the same day. Thus: Saturday - Thoughts; Sunday - Resolves; Monday - Talking; Tuesday - Actions; Wednesday - Behaviour, and so on.

SATURDAY

To pay attention to one's ideas.

To think only significant thoughts. To learn little by little to separate in one's thoughts the essential from the nonessential, the eternal from the transitory, truth from mere opinion.

In listening to the talk of one's fellow-men, to try and become quite still inwardly, foregoing all assent, and still more all unfavourable judgments (criticism, rejection), even in one's thoughts and feelings.

This may be called: 'RIGHT OPINION'.

SUNDAY

To determine on even the most insignificant matter only after fully reasoned deliberation. All unthinking behaviour, all meaningless actions, should be kept far away from the soul. One should always have well-weighed reasons for everything. And one should definitely abstain from doing anything for which there is no significant reason.

Once one is convinced of the rightness of a decision, one must hold fast to it, with inner steadfastness.

This may be called: 'RIGHT JUDGMENT'

having been formed independently of sympathies and antipathies.

MONDAY

Talking. Only what has sense and meaning should come from the lips of one striving for higher development. All talking for the sake of talking - to kill time - is in this sense harmful.

The usual kind of conversation, a disjointed medley of remarks, should be avoided. This does not mean shutting oneself off from intercourse with one's fellows; it is precisely then that talk should gradually be led to significance. One adopts a thoughtful attitude to every speech and answer taking all aspects into account. Never talk without cause - be gladly silent. One tries not to talk too much or too little. First listen quietly; then reflect on what has been said.

This exercise may be called: 'RIGHT WORD'.

TUESDAY

External actions. These should not be disturbing for our fellow-men. Where an occasion calls for action out of one's inner being, deliberate carefully how one can best meet the occasion - for the good of the whole, the lasting happiness of man, the eternal.

Where one does things of one's own accord, out of one's own initiative: consider most thoroughly beforehand the effect of one's actions.

This is called: `RIGHT DEED'.

WEDNESDAY

The ordering of life. To live in accordance with Nature and Spirit. Not to be swamped by the external trivialities of life. To avoid all that brings unrest and haste into life. To hurry over nothing, but also not to be indolent. To look on life as a means for working towards higher development and to behave accordingly.

One speaks in this connection of `RIGHT STANDPOINT'.

THURSDAY

Human Endeavour. One should take care to do nothing that lies beyond one's powers - but also to leave nothing undone which lies within them.

To look beyond the everyday, the momentary, and to set oneself aims and ideals connected with the highest duties of a human being. For instance, in the sense of the prescribed exercises, to try to develop oneself so that afterwards one may be able all the more to help and advise one's fellow-men - though perhaps not in the immediate future.

This can be summed up as:

‘TO LET ALL THE FOREGOING EXERCISES BECOME A HABIT’.

FRIDAY

The endeavour to learn as much as possible from life. Nothing goes by us without giving us a chance to gain experiences that are useful for life. If one has

done something wrongly or imperfectly, that becomes a motive for doing it rightly or more perfectly, later on.

If one sees others doing something, one observes them with the like end in view (yet not coldly or heartlessly). And one does nothing without looking back to past experiences which can be of assistance in one's decisions and achievements.

One can learn from everyone - even from children if one is attentive.

This exercise is called: 'RIGHT MEMORY'.

(Remembering what has been learnt from experiences).

SUMMARY

To turn one's gaze inwards from time to time, even if only for five minutes daily at the same time. In so doing one should sink down into oneself, carefully take counsel with oneself, test and form one's principles of life, run through in thought one's knowledge - or lack of it - weigh up one's duties, think over the

contents and true purpose of life, feel genuinely pained by one's own errors and imperfections. In a word: labour to discover the essential, the enduring, and earnestly aim at goals in accord with it: for instance, virtues to be acquired. (Not to fall into the mistake of thinking that one has done something well, but to strive ever further towards the highest standards.)

This exercise is called: 'RIGHT EXAMINATION'

A Couple of examples for the 1st exercise of the *Six Subsidiary Exercises*

Thought exercise – pill.

A *pill*, most immediately, is something, usually medicinal/herbal, encapsulated, either in some kind of gelatinous material (you can buy empties of these and fill them with your favorite stuff) or solid, material powder, which is somehow treated so as to make the material have a skin, holding it together until it can be swallowed. No doubt, *pill* understood this way, to specialists, would have a more specific meaning, as in the distinction between a pill and a capsule. But pill can also be an annoyance, as in, “he’s such a pill.” This is

usually what a child might get called and seems to be a meaning that followed after the popping-pills game became common practice in Western culture; because some individuals find taking a pill to be such an annoying action, perhaps involving gagging, etc. Also, the taking of pills as a way to get those substances into one's organism seems to be such an abstract notion — that some small item can solve health issues, or prevent them. I'm certainly involved in my Western culture, and so I do take pills. Even when taking pills for supplemental reasons, just the act of downing, say 5 or more pills daily, strikes me as an odd cultural ritual. So, after considering all of this, your actions could be regarded by someone as being annoying in the same way, or something at least vaguely similar to what one experiences around the act of taking a pill. Pill also seems to have a connection with "pillow." I'd have to look that up to see if there really is any other connection than that the spelling of the word is contained therein. If there is a connection, I'm drawn to a relationship with something fluffy, but this could very well just be a fanciful notion. ... Pill.

*After considering the target idea for at least five minutes, draw the inner force generated from doing the exercise through the skull region, forward to back, through the brain and down the spinal column to about heart level, as though bathing those parts of ourselves with this focused confident force. This being an example of the first exercise of the so called **6 Subsidiary Exercises**.*

Think upon a “tack:” The first image that comes to my mind is having to pull the wide-brimmed cap of a relatively short-length tack out of the sole of my shoe. They look something like machined mushrooms with their very thin caps. Tacks are useful for holding things up temporarily: posters, paper onto wood, etc. They can be very useful and easy to lose only to discover them again in the sole of your shoe...

The Joy Meditation: found in Rudolf Steiner’s *Occult Science* book, *Chapter V Knowledge of the Higher Worlds (Concerning Initiation)*

...Meditations that are directed wholly to certain feelings or emotions are also possible; they are indeed particularly valuable for the soul. Take the feeling of joy. In the ordinary course of life we can rejoice over something we see taking place. Suppose a man who has a healthily developed life of feeling observes someone performing an action that is inspired by real goodness of heart. He will be pleased, he will rejoice in the kind deed. And it may be, he will then go on to ponder over a deed of this nature in somewhat the following way. A deed that proceeded from kindness of heart, he may think to himself, is one in which the doer follows, not his own interests, but the interests of his fellow-man; I may therefore call it a “good” deed. But now he can go further. He can turn right away from the particular action that he observed and that gave him such pleasure, and create for himself the comprehensive idea of loving-kindness, “goodness of heart.” He can picture to himself how it arises in the soul, namely

through the person's absorbing, as it were, the interests of his fellow, making them his own. And he can rejoice in this moral conception of kindness. The joy that he now has is no longer over this or that event in the physical world, it is joy in an *idea* as such. If we try to let joy of this kind live on in our soul for a considerable time we shall actually be practicing meditation upon a feeling. It is not the mere idea that will awaken the inner faculties, but the prolonged surrender of the soul to a feeling that is not just due to a particular external impression.

Supersensible cognition being able to penetrate more deeply into the real nature of things, feelings evoked by spiritual knowledge can be imparted and used for meditation. These will be all the more efficacious in unfolding the inner faculties of the soul. Necessary as this enhanced development will be for the higher stages of the pupil's training, he should nevertheless understand that meditations upon simple feelings and emotions such as the one concerning goodness of heart, if diligently carried out, can take him very far. Since people differ in nature and character, the means that prove most useful for individual pupils will naturally vary. As to the length of time that should be given to meditation, the thing of prime importance is that while engaged in it, the pupil shall remain calm and collected; its efficacy indeed depends on this. In the matter of time he should also be careful not to overshoot the mark. The exercises themselves will help him to acquire a certain inner tact which will teach him how far he may rightly go in this respect.

The thriving/decaying exercise, and numerous other ones, are found in Rudolf Steiner's, *Knowledge of the Higher Worlds, How is it Achieved?* [also translated as *Knowledge of the Higher Worlds and its Attainment; How is Knowledge of the Higher Worlds Attained?*] early in the chapter titled The Stages of Initiation beginning with the second paragraph following the subheading *Preparation*.

Rudolf Steiner Books related to developing spiritual perception: *How is Knowledge of Higher Worlds Attained? Theosophy...*[last chapter: *The Path of Knowledge*], *Occult Science...*[Ch. V *Cognition of the Higher Worlds--Initiation*], *The Spiritual Guidance of Man and of Mankind, A Road to Self Knowledge*, particularly in *The Threshold of the Spiritual World*, and in other writings not mentioned. All of the above books, including *Guidance in Esoteric Training* can be found at:
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My other writings: *A Personal Quest* *Anthroposophical Thoughts*